

THE AMERICAN EPISCOPAL CHURCH

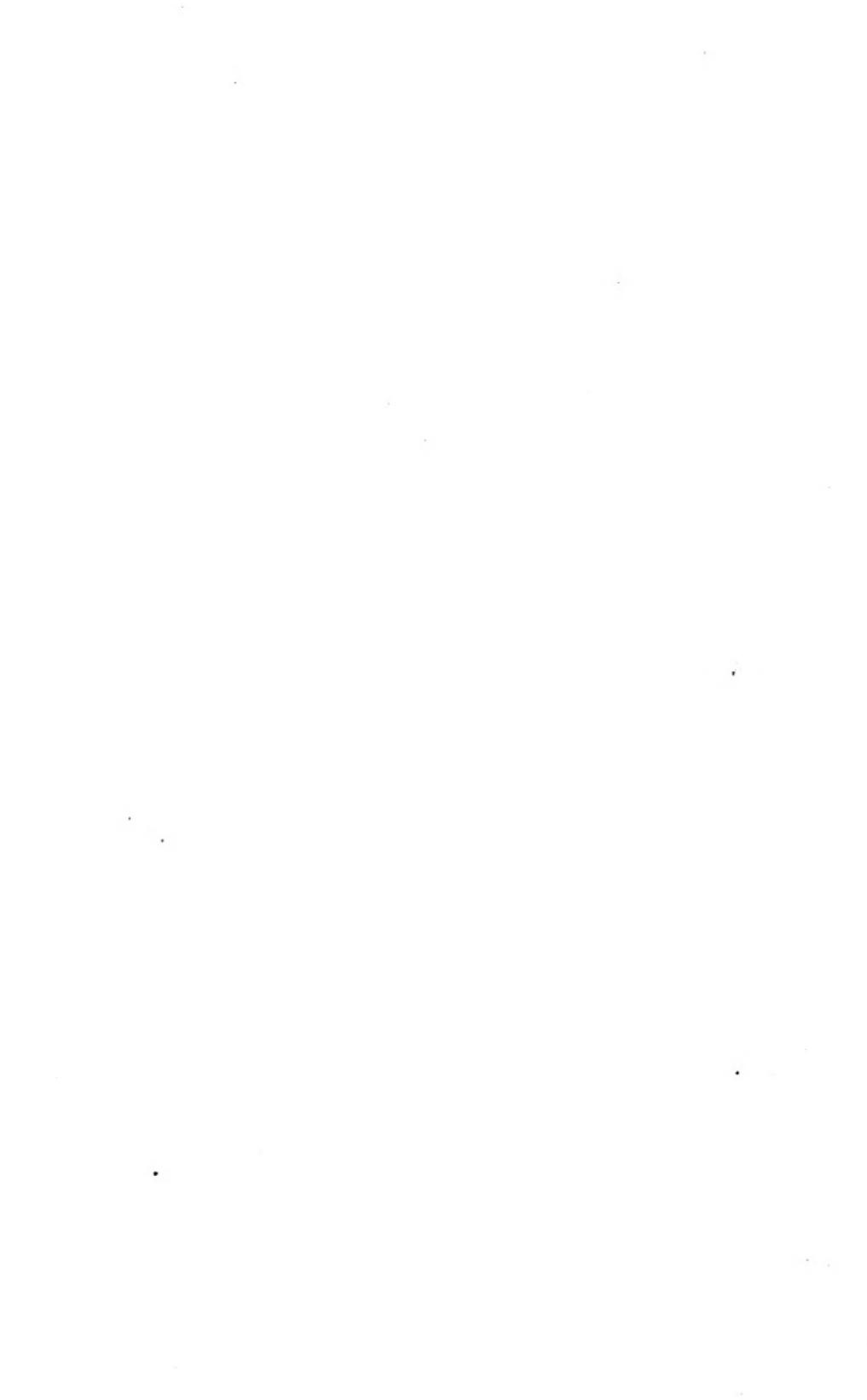
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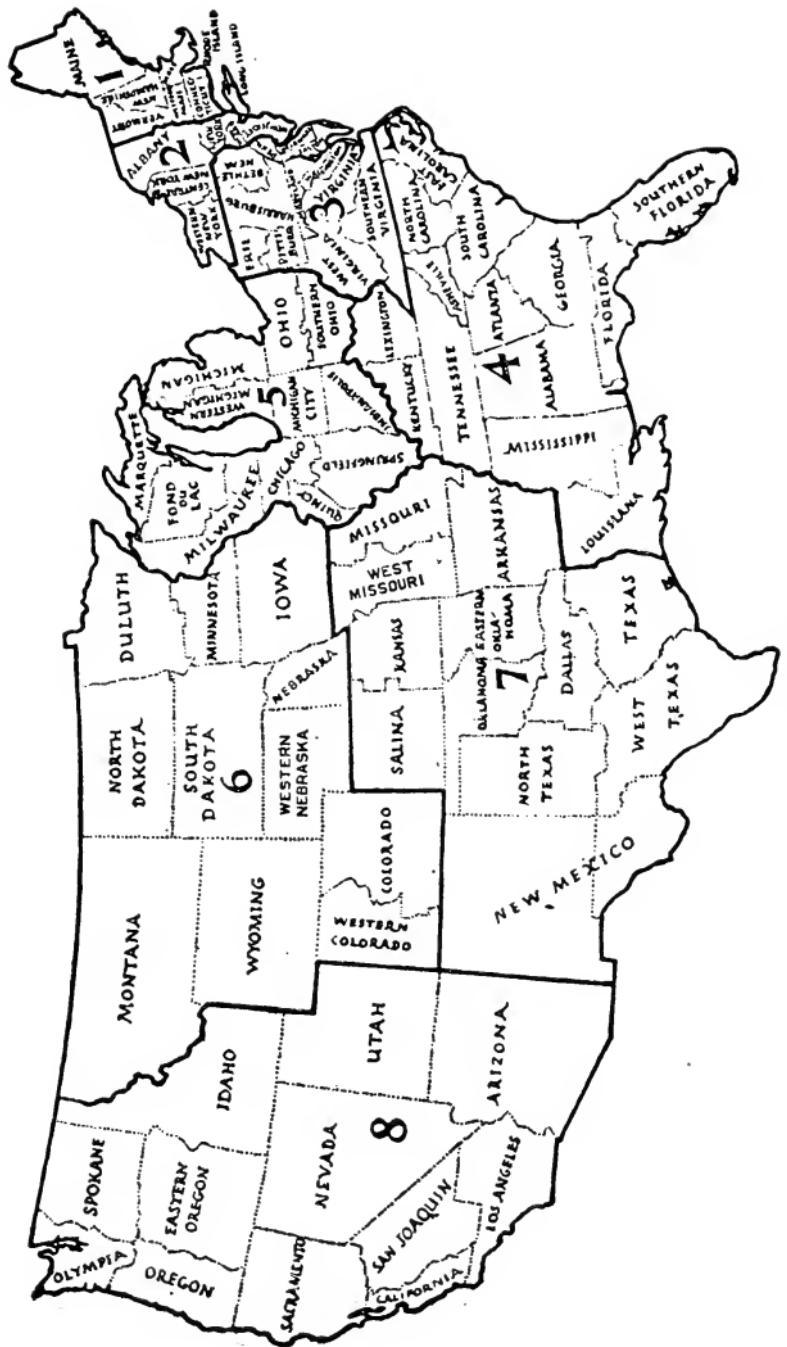


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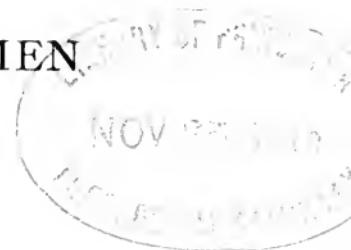
MAP SHOWING THE PROVINCES, DIOCESES, AND MISSIONARY DISTRICTS OF THE AMERICAN CHURCH.

NOTE.—The Diocese of West Virginia is outside the Provincial organisation.

Province No. 8 includes Alaska and Missionary Districts of Honolulu and the Philippine Islands. Province No. 2 includes Porto Rico.

THE AMERICAN EPISCOPAL CHURCH

INTERPRETED FOR
ENGLISH CHURCHMEN



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TO THE CLERGY OF
ST. JOHN THE DIVINE, KENNINGTON
LONDON, ENGLAND
WHOSE FRIENDSHIP UNDER THREE VICARS
THE AUTHOR HAS ENJOYED
THIS BOOK IS INSCRIBED



PREFACE.

THE scope of this book is limited to the presentation of the history of the American Church in those aspects which help towards an understanding of its peculiar problems and local and national environment. The Catholic Church is one and the same everywhere. The life of the Catholic Church at different periods and among various nationalities and political circumstances emphasises certain related features. The drawing together during the war of allied nations has deepened or created a desire on the part of the Church among such nations to understand better the characteristics which underlie the Christian presentation of the Church. This volume is intended to be a contribution to such fuller appreciation and understanding, rather than a detailed history of the American Church, written primarily for American Churchmen.

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CHAPTER I.

THE RELIGIOUS BACKGROUND.

THE life of the American Church stands out against a background peculiar to the history of a nation which in its early rise and continued history has had relations with all the great peoples of the European world. Spanish, French and Dutch, as well as English, influences and agencies were concerned with the discovery, settlement and colonizing of the territory now known as the United States of America. Long before the Jamestown colony was established or the Puritans had landed on the North Atlantic coast, the Spanish-Latin Church had entered side by side with commercial and explorative enterprises to undertake the christianizing of the native inhabitants of North America; the French Missions under the Jesuits had traversed the great highways of lakes and river valleys; and the religious Orders of the Franciscans and the Dominicans as well as of the Society of Jesus had organized Missions in the territory, now the state, of Florida, on the South Atlantic coast. From the territory of Mexico the Spanish Church entered land now known as New Mexico, and founded centres of missionary activity on the Pacific coast. From "New France," the present Eastern or "Lower" Canada, other tides of missionary effort followed the line of military and business "Posts" towards the south. The object of these efforts was the

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conversion to Christianity of the North American tribes of aborigines that have come to be known commonly in the western continent as "Red Indians" or simply Indians, by no means to be confused, because of the blunder of the early discoverers, with the people of Asian India.

These early entrances of the Christian Church into North America were under the auspices of the Latin Church, that is, the papacy. The period coincides with the phase of the papacy in the sixteenth century when many of the corruptions and abuses of the Latin Church were in process of being remedied by the so-called Counter-Reformation. The type of missionary enterprise represented in these efforts counted the admittance to Church privileges as the greatest blessing that could come into the life of the world and the individual. This aspect was set forth with burning zeal and true religious fervour and simple directness, if at the same time also with much fanatical pressure. Nevertheless the traces of this factor in the christianizing of North America must be reckoned with in order to understand certain phases of the later work of the English section of the Western Church.

The permanent settlements of English-speaking people on the Atlantic seaboard were made in the early seventeenth century—the period when, as the outcome of the deplorable side of the Reformation movement, schism and intolerance and bitter controversy flourished with increasing vigour in England and on the continent of Europe. One has only to review the history of the bitter quarrels between Puritan and Churchman, Independent and Presbyterian, Arminian and Calvinist, Lutheran and Anabaptist, to realize that with the transplanting of representatives of each and all of these

warring religious bodies to a new land, with some of the counterbalancing forces and checks removed, all differences and controversies and personalities would be tremendously magnified in small communities and sparsely-settled territory. It is not surprising that persecution and rancour were rife and the power to touch and attract and win the native peoples was correspondingly diminished. The very motive of which the Pilgrim Fathers professed that it had driven them out of England and into exile, first in Holland and then in New England—to secure “freedom to worship God”—appeared to be entirely set at naught by them in their new home. The Quakers and Baptists were as fiercely persecuted by the Puritans as they and their fathers had been persecuted in Old England.

We must add to the significance of the picture by recalling the fact that, while Separatists were a minority in England, all these bodies were approximately equal in numbers and prestige in the colonies. At the same time the representatives of the National Church of England in the colonies were usually, in each section or in the colonies as a whole, numerically no stronger than the individual bodies in separation from the Church of England, and were frequently outnumbered and overshadowed by them.

Moreover, all the hostility and prejudice towards the Church of England at home were retained and cherished in the colonies. The relation of the English Church to the English State, the “Establishment,” the dislike for episcopacy and prelacy in any form, the antipathy towards the Prayer Book, the rejection of corporate and objective ideals in worship, were all emphasized and embittered under circumstances where each form of religion had in the final analysis to stand or fall on

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its own intrinsic merits. On the other hand, the Church of England was not likely to forget the mischievous factors introduced into the Reformation movement for throwing off papal aggression, by the insidious efforts of foreign Protestantism under the guise of Calvinism and Zwinglianism. Both of these had been meddlesome and intrusive, making housekeeping hard for the Church authorities at home, and they forced upon the Church in the New World an equally deplorable situation. The new beginnings were not on a new basis.

In the soil from which certain noxious weeds had been uprooted the seeds were sown of other and probably more mischievous errors. The members of the English Church in the colonies would not be likely to forget nor forgive the attempts of Presbyterianism to gain the ear of James I and to compromise the National Church under the Stuarts. They could not fail to be horrified by the trial and execution of Archbishop Laud and of King Charles I, and by the laws enacted against Church usages and worship in the period of Cromwell and the protectorate. Churchmen and Dissenters were unlikely to be friends and co-workers in the new land. The leanings towards the papacy on the part of the later Stuarts, which called forth drastic parliamentary legislation against the Roman Church, must certainly have affected the relations between Romanists and Anglicans in the colonies. All these antipathies and hostilities became so ingrained in the religion of the new continent that when the times changed the impress produced by these conditions had seemingly become indelible. One must keep clearly before the mind the historical fact that the attitudes mutually assumed between Protestants and Churchmen, Protestants and Romanists,

Churchmen and Romanists, at the present time, are, in the mind of the individual, traditional and inherited rather than the result of any continuous thinking out of the issues involved.

Again, it is important to remember that the period of the eighteenth century, when the Church of England in the colonies had a providential opportunity to prove its intrinsic power fully to meet the spiritual needs of settlers in a new environment, was in the Mother Church the age when an Erastianism which would subordinate the Church to the State, and the coldness and apathy consequent on such a view, characterized and coloured the life and activities of the English Church at home and were reflected in the Church life overseas. This same crisis which exhibited the deterioration of the general Church life in England was accompanied by the rise and rapid growth of the Wesleyan Methodists. As that religious body swept over England and affected men with its warmth and zeal, so it immediately found its way across the ocean and, by the very simplicity of its aims and methods, independent of State favour and insular traditions, did at once what the Church ought to have done on its first planting in America and what it has since in a measure learned to do. Methodism adapted its machinery and methods in variable things to the conditions of the new environment. It speedily outgrew the English Church and was able to compete successfully with the latter, mainly because, while the Church's machinery was defective through the lack of the episcopate and worked half-heartedly in reflection of the conditions of English religious life, the Wesleyans were filled with the enthusiasm of their new and popular methods. Where the Church of England was rigidly wedded to the parochial machinery, which could only

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be partially and imperfectly applied in the new land, Methodism was itinerant. An immediate result in the sparsely-settled districts of the colonies was that, while the Church reached and shepherded fairly well its own people in the larger centres of population, the Methodists reached out and touched smaller towns and villages as well. The Prayer Book, which, with all its sufficiency for deep and true worship and for the development of the highest types of spiritual life, nevertheless pre-supposes a certain elementary and intelligent assent to the doctrine of the Church, was employed in the diversified congregations under Church auspices exclusively, while the Methodists and others could get into direct touch with the many or the few by the unconventional type of service used. The latter proceeded to a considerable extent upon the supposition that their work was missionary, the former thought more of looking after Church of England adherents in the colonies and less of the extension of the Church and its privileges to all within reach. Again, the Church of England did undoubtedly take its stand upon prerogative, prestige, and long history. The new and dissenting bodies admitted all those possessions but claimed that they did not count particularly when dissociated from the English State. In brief, the Church, which has within its possession the power and capacity to adapt itself and its treasures of grace and truth so as to meet the legitimate demands of innumerable combinations of environment, was inelastic when face to face with exceptional opportunities for meeting and dealing with an exceptional situation.

As the relations between the English State and its American colonial settlements became more and more strained the English Church became increasingly identified in the minds of many with the king and his Govern-

ment. Since lands were granted and held under royal patent, including in many instances the royal appointment of chaplains and the royal gift of lands to the Church, and since the clergy must continue to recognize the civil status of dependence upon England until such status should be officially recognized as altered, and since the services of the Prayer Book required the continuous recognition in the public prayers of the king and his council, it was easy for those who did not like the Church to turn popular distrust and odium against it. We may gain an insight into the difficulty of the Church at this period by recalling the different development of a somewhat similar situation in other English colonies, such as Canada. The Canadian colony became an organized, practically self-governing Dominion, before the Canadian Church became itself detached from the Mother Church for administrative and legislative purposes, while ties of origin and association remained unaltered. Had the American colonies passed through successive stages of consolidation and adaptation to local conditions and so on to the status of affiliation and practical self-government, there would have been no reason why the Church of England in the colonies might not have passed over likewise into the autonomous state without any bitterness of feeling. The difference in history in the two cases accounts for the strong prejudice against the Mother Church at the end of the colonial days. This prejudice died slowly after the independence of the United States was recognized. Even yet faint traces occasionally appear, fostered and kept alive partly by defective histories used in American schools, partly by the erroneous identification of the polity and liturgy of the Church in general with the English Establishment, and partly by

the misleading description of the Church in the United States, to distinguish it from the Latin Church, as the English Church or Anglican Communion, a misnomer still encountered.

Looking deep down into hampering conditions for matters that do not on the surface present their full significance, we find that it was probably the lack of an episcopate present and working in the colonies that most held back and limited the growth, both extensive and intensive, of the Church in the American settlements, both in the early and later stages of their history. The characteristic blessings and privileges which the Church of Christ possesses to bestow are derived from its treasures of truth and grace, and are its Sacramental System and its authoritative teaching of the fulness of revealed truth. These are essentially related to the powers and functions of the official Ministry and, for dissemination as widely as possible, require the multiplication of priests to keep pace with growth in numbers and in territorial extension. The ordinations to the priesthood must come through Bishops, and the healthful working of the episcopal polity requires Bishops close at hand. The need for the extension of the episcopate outside the home Church, as requisite for the well-being of the Church in distant lands, was very slowly recognized in the sixteenth and seventeenth centuries in the National Church. In fact, the relatively small number of Bishops in the English Church has throughout its history distinguished that portion of the Western Church from the other sections of Christian Europe. The tremendous contrast between the Church in England, compact territorially and highly organized for the working of its methods, and the Church population thinly spread out, with

intercommunication over long distances extremely difficult, and with only a partial organization possible, can only be visualized at all, even to-day, by those who have actually lived and worked under or within sight of both aspects. The mere superintendence of the Bishop of London, who included in his jurisdiction the Church across the Atlantic, could not be sufficient even for the proper discharge of administrative functions. He had never in person visited that part of his jurisdiction. But that aspect was of minor importance in comparison with the related situation, that no ordinations could be held except in England. Those offering themselves for work in the colonies from England would go out with no sufficient grasp of the difficulties and needs. Those from the colonies who found and felt a vocation to the work of the priesthood must cross the ocean in order to comply with the requirements as to qualification and to receive ordination. Even then years might pass before they would return, if successful in receiving Holy Orders. Many never returned at all. The consequences directly involved were infrequency in administration of the sacraments, the isolation of many groups of communicants from the sacraments almost wholly, the lack of trained and capable exponents of the full revealed truth as set forth in the Creeds and formularies, and the gradual loss of explicit understanding in the minds of the majority of the growing population of the essential differences between the Church and the Dissenters.

Of less importance was the difficulty of securing a maintenance financially for the clergy without depending upon gifts and endowments from the home Church. Nevertheless, slowness in recognising that the Church must be self-supporting and the conse-

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quent falling back upon those possessed of private incomes—a limited number—to do the work of the Ministry, and the provision for the cure of souls in some communities only and with unavoidable inefficiency through private and domestic chaplains attached to manors and commercial companies, did impede the normal development of the Church and the increase of the Ministry. It is reckoned that between the early settlements in America of Church folk and the recognition of the United States as an independent nation some two thousand clergy worked under Church auspices, while at the end of the colonial period only two hundred regularly and episcopally ordained clergy were resident in a territory that extended along the Atlantic seaboard from Maine to Georgia, a distance of fifteen hundred miles.

During the War of Independence the Church clergy, as well as the laity, were placed by force of the situation in a difficult position from which a rescue was only possible according to the outcome of the war. Should the colonies succeed in establishing independence of England and in gaining full recognition thereof, the Church in the new nation would almost automatically become detached from the parent Church, while at the same time its status as a section of the Church catholic would not be altered. Should the colonies fail and some other status than independence result, the Church of England in that part of England's domains might remain independent or become autonomous or have its relation to the National Church in England otherwise determined. Within certain limits the clergy, whose primary obligations were spiritual, considered that they must officially hold to a conservative attitude, not necessarily neutral. In the main that was their course of action. In certain

cases the prayer for the English Sovereign was continued on the ground that he was still *de facto* the chief civil authority. In other cases the State prayers were omitted on the ground that the recognition of the King was in dispute and that no constructive disloyalty lay in holding in abeyance the use of such language as might not ring true upon the lips of the worshippers. Accordingly the Church got the credit on the one hand of disloyalty to the King, and on the other hand of not sympathizing with the objects for which the colonies were contesting. Hardly any misconception of the position taken by the clergy and laity adhering to the Church in the colonies towards the Revolution has persisted so long as this charge of "Toryism". A careful historical examination of the facts and of public utterances discredits the charge, except as regards a few individuals of prominence. A majority of the signers of the Declaration of Independence were, in fact, Churchmen, though in many cases not ardent or intelligent in their churchmanship. This point of alleged antagonism on the part of Churchmen in general and the clergy in particular must be kept in mind, as a part of the background of later developments.

No other religious body at the time of the struggle for independence occupied a similar political position. Roman Catholics, Baptists, Congregationalists, Quakers, and Presbyterians, had been for one reason or another under the ban or disfavour of the English State. Lutherans historically held in their origin an alliance with the civil powers, but that alliance could not be perpetuated in their American branch. Methodists had cut entirely loose from their early position of being not in deliberate and complete separation from the Church. Episcopacy in the minds of most of them

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was associated with prelacy and prelacy with State domination. State domination was just what they desired to avoid. The fallacy is obvious but ignorance and prejudice combined to foster it. The objection to Bishops again did not lie on the side of administrative functions of superintendency, for the Moravians were organized under officers entitled "bishops" claiming an apostolic succession and lineage. The Methodists, too, soon adopted the episcopal organization. The real feeling against the Anglican Church as episcopal lay in the teaching of the Church on the necessity of episcopal ordination for the guarantee of valid sacraments, the safe-guarding of revealed truth, and the corporate episcopate as the voice of Church authority. None of these points is characteristic of the quasi-episcopacy of bodies in separation from the Catholic Church.

Against the background which has been rapidly sketched stands the history of the American Church, known in law as "The Protestant Episcopal Church in the United States of America". What must be kept constantly and vividly before the mind in the interpretation of its progress and development during the last century and a half is that the disadvantages and antagonisms which hindered the Church in the colonial days have never entirely ceased to work against her. The defect in organization due to the absence of resident Bishops has never yet been fully overcome. Since episcopacy was not a feature of the Church in its early days on the American side of the Atlantic, when its independent life began, it was difficult for the popular mind to conceive that episcopacy was essential. The use of the term "episcopal" does still connote for the many in the United States the idea of some unwarrantable claim, and stands as suggesting aloofness, mono-

poly, the weakness of conservatism, and even novelty. On the other hand, the numerous bodies growing up around the Church, which on many different points dissent from Catholic truth, have made fatally easy the filtering in among imperfectly-grounded Churchmen of the negations of Protestantism. The loose, popular and untheological as well as unhistorical classification of all religions, which in any sense accept Christ, as either Protestant or Catholic, and the specious assumption that the latter term must include the papacy, form a handicap to the work of the Church on American soil which can be but faintly realized by those who are familiar with the Church in England, where antiquity, numbers, prestige, and vigorous vitality have, except during a few periods of temporary decline, caused her to dominate the religious situation.

CHAPTER II.

THE NATIONAL ORGANIZATION OF THE AMERICAN CHURCH.

At the end of the War of Independence, and with the recognition by England and European nations generally of the United States of America, the former Church of England in the colonies found itself face to face with difficulties that threatened its further existence. It had no organization. The nearest approach was through a geographical grouping whereby each of the new federated States should mark off a section of Churchmen also. While forecasting the later territorial dioceses the immediate outcome was a series of parishes and institutions with no coherency for administrative and legislative purposes. The co-ordination of all these widely scattered units was immediately necessary. The question was who should initiate action and what form should that action take. No individual and no particular group had any inherent right to act. There existed no one officer who in any sense presided over the clergy and laity for corporate action. At the moment when the United States began its career as a distinct nation the Church within that territory ceased to belong to the jurisdiction of the Bishop of London, and perforce was released from canonical and statutory obligations which belonged to the National

English Church or arose out of its relation to the English State.

The automatic severing of ties of English relationship carried with it at once the loss of material support in the way of grants, endowments, and private benefactions. Such property as the Church held in 1783 when the Treaty of Paris was signed, of course passed into its possession without further legislation by the English Church or Government. No further aid could be asked for on the former grounds. While the coldness of attitude on the part of the English people in general continued there was not likely to be an exhibition of voluntary generosity. Such possessions as were held in the way of Church buildings, glebe lands, institutions and other property, were quite inadequate for any rapid and aggressive developments of growth. Moreover, the many centuries of the Church in England during which ancient ecclesiastical foundations and wealthy benefactors, rather than widespread individual freewill offerings, had largely supported the work of the Church, had established the tradition of inherited incomes rather than of dependence upon habitual voluntary contributions for every branch of religious work. At the present day it is a matter of the greatest difficulty for members of the Mother Church settling in the United States or Canada to grasp the practical fact that the endowments of the American Church are almost a negligible factor and that the individual must support the Church financially rather than look for material support from the Church. At the beginning of its independent career the pecuniary problems, while not among the essential difficulties, were of a disheartening and hampering nature beyond ready conception by those accustomed to regard their spiritual Mother

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as wealthy by inheritance rather than by daily giving and self-sacrifice.

The conduct of the services of the Church presented problems which were of a different nature, not so difficult to solve in themselves but involving more of the personal bias and reaching out into many questions of theology and practice, and even requiring that note be taken of other portions of the Christian world than England. It was evident that the "State Prayers" from the English Book of Common Prayer must be displaced and prayers for those in authority appropriate to the Government of the Republic inserted. But other changes were suggested of a different nature which indicated that the revision and adjustment of the forms and manner of conducting the Church services would not be limited to political re-wording.

Most important of all, and in many ways intimately concerned with all these considerations, was the matter of securing a local and national episcopate. The lack of Bishops had been well nigh fatal to the existence of the Church during the colonial days. The need had been admitted, attempts made to supply the need, the difficulties in the way were not insuperable. Practically, only the conservatism of the Church at home in face of a problem never presented to the Anglican Church before, in conjunction with eras of inertia and Erastianism, and a failure of those in authority in Church and State to realize the theological aspect of the matter, were to blame for leaving the missionary extension of the Church abroad in this maimed condition. With the new situation created by the rise of the American Republic all the old difficulties remained and were emphasized, while fresh obstacles arose. Every one recognized that the episcopate must

be obtained. It must be the Catholic episcopate, flawless in historical succession, yet from such a source as England could and would recognize. Again, it must be valid and regular, according to the canons and customs of the whole Church. Whence and how was this to be accomplished?

These four problems—the organization of the Church, its working system, its liturgy, and the episcopate—were to a considerable degree interwoven with each other. Could matters be decisively dealt with until there were Bishops? But it was seen that the public services could not wait for that and yet ought not to be re-arranged without some sufficient general authorization. Could canonical enactments be passed in an incomplete Church, by the action of clergy and laity only? Should the latter elect men for the episcopate or secure the sending of Bishops from some other portion of the Church? In the latter event would not an element of foreign and perhaps unsympathetic feeling be liable to cause mischief later on? The Western Church had travelled far since the days of Celtic Boniface working among European Teutons, of Italian Augustine, of Lanfranc and Anselm and Greek Theodore occupying the archiepiscopal chair of Canterbury in Anglo-Saxon and Anglo-Norman times, and of an Englishman filling the See of Rome. Suggestions as to getting Bishops through the Swedish or Moravian episcopate could not be seriously entertained, although offering comparatively simple solutions of the problem, but with unfortunate and irretrievable consequences. Swedish and Moravian orders were likely to be considered incurably doubtful.

The various problems have been briefly stated, each by itself, but the history of the meeting and dealing

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with each forms one chapter of American Church life which will now be considered ; all four were worked out step by step to a definite, if not in every case a final, settlement.

Arrangements for altering and adapting the Prayer Book services went forward tentatively, awaiting the completion of the legislative machinery. The matter of financial support of the clergy and other official work was temporarily provided for, the Society for the Propagation of the Gospel consenting, with sympathetic appreciation of the situation, to treat clergy formerly under official appointment from that society as still its stipendiaries.

The securing of the episcopate was the first effort on the part of one group of Churchmen in the State of Connecticut. The organizing of a General Convention to represent the Church in America as a whole was given the precedence in the southern portion of the States. The subsequent combining of results was beneficial in dealing with all aspects of the case. It would be difficult to say that either method of procedure was necessarily the wiser of the two.

Among the many crises which the American Church has faced probably none so actually imperilled the very fabric and life of the Church as the proposition seriously, if reluctantly, advanced by one who afterwards became Bishop of Pennsylvania, Dr. William White, namely, that in the exigencies of the Church, unable to secure an episcopate, a nominal "episcopate" or superintendency should be empowered, by election and consent of presbyters and laity, to exercise the functions of Bishops, until such time as the regular episcopal succession might be secured, and that questionable acts of this *ad interim* episcopacy might be validated by

hypothetical ordinations and other similar measures. Had such a step been taken the ministry of the Church in the United States would have been on the same plane as the Methodist Episcopal ministry and the danger would have been overwhelming that what appeared to work well outwardly would be allowed to continue.

The initiative of the clergy in the State of Connecticut saved the Church once and for all from any such fundamental mistake. The determination was reached that the only course of action likely to meet with success was to proceed at once to the election of a Bishop and then to make the most strenuous efforts to secure his consecration. There was no delay. Within a few days of the arrival in New York of the articles agreed upon as a Treaty of Peace between England and the United States, on the Feast of the Annunciation, March 25, 1783,—an appropriate date for a new beginning—ten, out of the fourteen clergy that then comprised the total of priests in that State, met and elected the Reverend Samuel Seabury, Doctor of Divinity, as designated for the episcopal office. He was instructed to sail at once to England and take measures to obtain episcopal consecration as soon as possible. Dr. Seabury set out immediately on this mission to England. He and his friends had very little doubt of a speedy and cordial response to the request for consecration by English Bishops. That there were certain legal and canonical barriers was recognized. But that these could be surmounted was also assumed. The bitterest of disappointments and the rudest shock was in store for these devoted American Churchmen. For sixteen months Seabury laboured in vain to secure consecration in England only to conclude that it was hopeless. He knocked at door after door

of ecclesiastical, political, and missionary authorities, only to have door after door closed in his face, or to be told curtly to betake himself elsewhere. In order to avoid any suggestion of a prejudiced colouring of facts the very language of Seabury in a letter of report to those who had elected him is here quoted.

On the 15th of July Dr. Seabury writes from London that he had arrived on the 7th, that he had failed to secure an interview with the Archbishop of York, but had been received by the Bishop of London cordially. "He heartily approved," the writer continues, "of the scheme, and wished success to it, and declared his readiness to concur with the two Archbishops in carrying it into execution: but I soon found that he was not disposed to take the lead in the matter. He mentioned the State Oaths in the Ordination offices as impediments, but supposed that the King's dispensation would be a sufficient warrant for the Archbishops to proceed upon. But upon conversing with His Grace of Canterbury, I found his opinion rather different from the Bishop of London. He received me politely, approved of the measure, saw the necessity of it and would do all he could to carry it into execution. But he must proceed openly and with candour. His Majesty's dispensation he feared would not be sufficient to justify the omission of oaths imposed by Act of Parliament. He would consult other Bishops; he would advise with those persons on whose judgment he thought he could depend. He was glad to hear the opinion of the Bishop of London, and wished to know the sentiments of the Archbishop of York. He fore-saw great difficulties, but he hoped none of them were insurmountable."

A month later Seabury had visited the Archbishop of

York and reports the outcome of the interview. "This journey," he writes, "I have accomplished, and I fear to very little purpose. His Grace is now carrying on a correspondence with the Archbishop of Canterbury on the subject; but I think, unless matters can be put on a different footing, the business will not succeed. Both the Archbishops are convinced of the necessity of supplying the States of America with Bishops, if it be intended to preserve the Episcopal Church there; and they even seem sensible of the justice of the present application, but they are exceedingly embarrassed by the following difficulties:—

"1. That it would be sending a bishop to Connecticut, which they have no right to do without the consent of the State.

"2. That the bishop would not be received in Connecticut.

"3. That there would be no adequate support for him.

"4. That the oaths in the ordination office cannot be got over, because the King's dispensation would not be sufficient to justify the omission of these oaths. At least there must be the concurrence of the King's council to the omission; and that the council would not give their concurrence without the permission of the State of Connecticut to the bishop's residing among them."

Dr. Seabury adds the reserved but illuminating remark: "All that I could say had no effect, and I had a fair opportunity of saying all that I wished to say".

The simplicity with which, a few years later, all these obstacles were disposed of, dwindling down in significance and made to vanish away, when the Mother Church realized that the episcopate had been obtained and could be obtained in spite of such specious objections, suggests

that what was really lacking on the part of Crown, Archbishops, and Parliament, was the will to understand and visualize the situation from the standpoint of the Connecticut petitioners and the eager and persevering bishop-elect. It is often said, at the distance of nearly a century and a half, that there is much romance in the story of the obtaining the episcopate for America. At the time the romantic side did not appear. The grimness of the matter, when the very existence of the brave little remnant of the Church in the United States was threatened, remained impressed upon the expectant American Churchman, until the later growth had somewhat softened the earlier bitterness.

Seabury at last gave up all hope of securing episcopal consecration in England. His next step was to ask for counsel as to other available sources. Nothing but the best and soundest of counsel and an unfaltering determination to secure the gift of the Bishop's office by transmission from an unimpeachable source could have kept Seabury from giving up, or taking some short and easy cut towards an imperfect ending of the matter.

All other possibilities having been considered, only to be dismissed, such as Eastern or Latin Bishops, or the nominal but not real Danish episcopate, or the surviving Bishops of the Non-jurors in England, recourse to any of which sources would have brought in fresh and exceedingly grave complications, the sole practicable remaining resource was to apply to the Bishops of the Scottish Church.

The Scottish Bishops, it will be remembered, were the lineal successors of those members of the Scottish episcopate who had refused to take the oath of allegiance to William of Orange as King *de jure*, the course followed also by the Non-jurors of England. There

was this difference, however. The English Non-jurors organized and continued for a time a corporate Church life side by side with the main body of the Church in England which was recognized by the State, its Bishops having taken the State Oaths. In Scotland, on the other hand, the entire episcopate came under the ban of the State and consequently the Scottish Episcopal Church as a whole was outlawed, Presbysterianism being set up or "established" as the State religion. The Scottish non-juring Bishops were, then, not even in nominal schism from the Church, or any portion of it. Their legal disabilities arose only from the side and action of the State. Under great difficulties and through many vicissitudes the episcopal succession had been preserved intact and without flaw. The cavil occasionally still heard that their line of derivation of episcopal Orders was through the so-called "tulchan" or make-believe bishops of the late sixteenth century in Scotland is historically utterly untenable. The persecution and discrediting by the Scottish Government had this advantage at least that no obligations to the State complicated their consideration of Seabury's application to them for consecration. One distinct gain of being brought into relations with this episcopate lay in the fact that their freedom to order ecclesiastical and theological matters apart from any parliamentary interference or ratification had enabled the Scottish Church to revert to the liturgical characteristics of the Prayer Book of 1549, and to restore the explicit Invocation of the Holy Ghost in the Prayer of Consecration in the Sacrament of the Altar.

To this body of Bishops Dr. Seabury applied for consecration. The Scottish Church was familiar to him. While a student of medicine in Edinburgh in his early

life, Seabury had sought out and worshipped with Scottish Episcopalians, then compelled to hold their services in private meeting-places. The result of his application to the Scottish Bishops disclosed the comforting result that many of the specious objections advanced by English authorities had no weight with Bishops who had no bonds with the civil authorities, and were themselves few in number and without wealth or prestige. In the interval, while Seabury was still continuing his efforts with the English Church, steps had been taken in Connecticut to ensure the permission that a Bishop would be allowed to exercise his functions within that State.

Once negotiations between the Scottish Bishops and the bishop-elect were fairly under way, matters were rapidly and easily arranged. The episcopate in Scotland at this time numbered four, and was organized with a Primus whose duty was to take the initiative in matters concerning the Scottish Church. The Primus in 1784 was the Bishop of Aberdeen, who accordingly made arrangements for setting apart and empowering the candidate for the episcopal office. On November 14, 1784, in the private Chapel of the Coadjutor Bishop of Aberdeen, Samuel Seabury was consecrated Bishop by the Primus of Scotland, Rt. Rev. Robert Kilgour, Rt. Rev. John Skinner, and the Bishop of Ross and Moray, Rt. Rev. Arthur Petrie, the fourth member of the episcopate, Rt. Rev. Charles Rose, Bishop of Dumblane, having previously signified his consent. No pains were spared to record with accuracy all the details bearing upon this action of the Scottish Bishops, and to transmit to Bishop Seabury and to the Church in Connecticut such documents as were needed to make the procedure an act of record.

The eventual outcome, then, of this first distinct move on the part of the young American Church to complete its Catholic organization was to obtain its first Bishop from a source and in a manner which was summed up in a phrase long current among Bishop Seabury's friends and fellow-churchmen—"the free, valid and purely ecclesiastical episcopate".

Bishop Seabury soon after his consecration returned to the United States and entered upon the work of a Bishop in the State of Connecticut. The organization of the diocese for legislative and administrative purposes was at once accomplished, and ordinations and visitations began.

One far-reaching outcome of this *rapprochement* between the Scottish and American Churches through Seabury must be emphasized. A document entitled a "Concordat, or Bond of Union, between the Catholic Remainder of the ancient Church of Scotland, and the now rising Church in the State of Connecticut," signed by Dr. Seabury and his Consecrators, included an agreement that the former should use his influence in the American Church to secure the adoption of the Order of the Communion Office used in Scotland which was asserted to be "conformable to the primitive Doctrine and Practice". The most significant feature in the Scottish Liturgy was the Prayer of Consecration, which provided an explicit Invocation of the Holy Ghost and a direct Oblation of the Elements. With these and other liturgical details Bishop Seabury was in fullest accord. Hence, among other early acts in the diocese of Connecticut was the setting forth and recommendation to the congregations of the diocese of a Communion Office incorporating these features. This Office was in use for several years in Connecticut, until the adoption

of the American Prayer Book in 1789, and profoundly influenced the preparation of that Prayer Book.

There was a grave danger that this portion of the American Church thus fully officered, organized, and working, in advance of the main body of Churchmen, might remain apart from them as a separate Church. For while Connecticut had been acting to secure a Bishop before proceeding further, other and very influential portions of the United States, including the bulk of the Church membership and clergy, had been working by more deliberate stages of consolidation and the framing of some form of constitution towards the point of securing the episcopate. It is well-nigh impossible at this interval of time to realize how the colonial period of the English Church in the New World, when it was quite dissociated from the episcopate and in close contact with other religious bodies which never had had Bishops and were getting on very well without them, was operating to root out the idea that the episcopal polity was a necessity and that Bishops of the historic succession were a guarantee of the supernatural life. The very points for which the Church in the days of Queen Elizabeth and the Stuarts had fought, and in fighting had learned to understand through such theologians as Hooker and Bancroft, had practically to be gone all over again in the southern section of the new American nation.

In some States civil enactments forbade the settlement of Bishops. In other centres the Church people themselves were unwilling to make efforts to obtain Bishops. It is safe to say now that the procedure of Connecticut would have been unworkable in Pennsylvania, Maryland and Virginia, or would have prolonged the delay indefinitely. While, on the other hand,

the mode of procedure followed in these and other States of the same group, of organization first into a corporate whole before applying to any other part of the Church for the episcopal succession, led inevitably towards that end, since otherwise the new body would have been only one more Presbyterian or Congregational group and would have had no sufficient justification for a separate existence.

In 1783, Maryland Churchmen met to organize, and to put forth an important pronouncement—a Declaration of the Church's Rights and Liberties. This Declaration contained, in addition to statements on religious liberty, several principles vital to the position claimed by the body represented. The denomination is entitled—"The Protestant Episcopal Church of Maryland (heretofore denominated the Church of England as by law established)". This sets forth the principle of continuity and indicates historic antiquity as against a recent origin. The title by which the Church became legally known seems to have come into use accidentally rather than by deliberate design. In some quarters it was spoken of still as the Church of England; in others, to distinguish it for ill-instructed minds from the Romanists, "the Protestant Church". Still another appellation in the earlier days of the last century was "the Reformed Catholic Church". Common usage, which always tends to brevity, early distinguished it by polity from the historic Dissenters as "the Episcopal Church". While no later than 1818 and by no less a person than the first Bishop of Pennsylvania, Dr. White, it is referred to as "the American Church".

The Declaration also claimed the right to preserve itself "an entire Church, and to have the free enjoyment and free exercise of those purely Spiritual Powers which

are essential to the Being of every Church or Congregation of the faithful, and which, being derived only from Christ and His Apostles, are to be maintained independent of every foreign or other jurisdiction". Every word of this statement deserves to be weighed. On the matter of polity its assertions are definite and explicit. It declares that "ever since the Reformation it has been the received doctrine of the Church whereof we are members, 'That there be these three Orders of Ministers in Christ's Church, Bishops, Priests, and Deacons,' and that an Episcopal Ordination and Commission are necessary to the valid Administration of the Sacraments, and the due Exercise of the Ministerial functions in the said Church". The document further claims the right to continue the form of organization with the said three Orders of the Ministry, and "that no persons, in the Character of Ministers, except such as are in the Communion of the said Church, and duly called to the Ministry by regular Episcopal Ordinations, can or ought to be admitted into or enjoy any of the 'Churches, Chapels, glebes or other Property,' formerly belonging to the Church of England in this State". Interesting, too, is the assertion that the ecclesiastical change is only from that of "a Daughter to a Sister Church" of the Church of England.

As the outcome of this Maryland and other similar assemblies in several States, the first General Convention met in the autumn of 1785 in Philadelphia. A characteristic of this representative assembly which is significant of the situation is that laymen were strongly preponderant and this fact operated largely to secure permanency in the organization of lay delegates. In fact an issue was raised in advance on this point, the New England States declining, partly on this ground,

to send any representatives at all. So strong a Church centre as Philadelphia was represented by only five clergy as against thirteen laymen. Other quasi-dioceses represented were New York, New Jersey, Delaware, Maryland, Virginia, and South Carolina. The total membership consisted of sixteen clergy and twenty-six laymen. The main efforts of this Convention were directed to making the necessary changes in the Prayer Book required to adapt it to the new political circumstances and to take steps to secure additional bishops from England. Dr. Seabury's consecration was questioned by some on the points of validity and jurisdiction. Hence it was decided to approach the English Church again for enlarging the American episcopate. A long correspondence ensued between the English Archbishops and the clergy appointed by the American Convention. Certain objections raised by the English Bishops concerning defects in the Book of Common Prayer, according to the proposed revision, having been removed, and the conditions laid down by the English Bishops prior to consecration of Bishops for America having been fulfilled by the action of two Conventions, three of the dioceses proceeded to the election of clergy to be their Bishops and to send them to England to receive consecration.

On the part of the English Church the concessions made included the passage through Parliament of an enabling Act whereby the Archbishops and Bishops of the Church of England might consecrate for the United States persons qualified and recommended for the episcopate, the State oaths of allegiance to the English Sovereign being dispensed with. It is safe to infer that these details were more easily dealt with by Church and Parliament because of the fact that Seabury had succeeded in Scotland after having been refused in England.

The first consecration by English Bishops of Bishops for the United States was carried through, after these preliminaries, without delay. Two Bishops-elect sailed at once for England, Dr. White, the candidate from Pennsylvania, and Dr. Provoost from New York. These two were consecrated on Sunday, February 4, 1787, in Lambeth Palace. As if to surround the occasion with every dignity both Archbishops, as well as the Bishop of Bath and Wells and the Bishop of Peterborough, were the consecrators.

With the arrival of Bishops White and Provoost in New York on Easter Day, April 7, the American Church was equipped with three members of the episcopate, the canonical minimum required for setting apart Bishops. The only difficulty lay in the aloofness still existing, and maintained by all the parties concerned, between Bishop Seabury and the new Bishops of the English line. Happily the issue thus threatening the strength and integrity of the Church in America was settled by the General Convention of 1789, which recognized the existence in the United States of "a complete Order of Bishops, derived as well under the English as the Scots line of Episcopacy". Soon after, the Rev. James Madison was consecrated to be Bishop of Virginia by the Archbishop of Canterbury and the Bishops of London and Rochester. The final act necessary to witness to the complete autonomy of the American Church occurred when a joint consecration was held by Bishops Seabury, White, Provoost and Madison, a Bishop (Dr. Claggett) being set apart by the four for the Diocese of Maryland, in 1792.

The history of the early days of the "Sister-Church" is of more thrilling import if the attempt is made to study it against the background already sketched in the

former chapter. The ease with which the body of Church people might have drifted into Presbyterianism or have solved apparently most of its difficulties by adopting the title and office of bishop without the power and authority transmitted under the conditions and through the channels which belong to the methods and doctrine of the whole Church "from the Apostles' days," was the temptation that beset the years of fruitless efforts. Then, too, the popular feeling against Bishops, which was widespread in the new nation, meant that the very small number of adherents to the Church were handicapped and in cases on record the object of boycotting and general suspicion. Until within twenty years of the present day, it was not uncommon to hear it said by people hostile to the Church that "Episcopalians" would be on the side of replacing the democratic government by a King, if that change should ever be proposed. Never has Churchmanship in America been a "popular" religion. On the contrary the Church has been charged with being sectional and aristocratic, a Church of the classes rather than of the masses, but it has through all its independent history felt the effects of its early days when the very fact that it was obliged to sue as a suppliant for such an essential as the episcopate, held back its progress and falsely identified it with a relationship to the State which in the Mother Church was only accidental, not essential. History makes the truth clear, but unfortunately the rank and file of the people take likes and dislikes quite without regard to history.

CHAPTER III.

A CENTURY OF GROWTH AND DEVELOPMENT.

WITH the organization of the Church complete, and with a system of synodical and legislative machinery set in motion, with a service-book of its own (which matters will receive treatment in later chapters) the American Church took its place, not predominating above other Christian organizations as is the more familiar situation of the various branches of the Church Catholic in other lands, but side by side with numerous other Christian bodies. All were in some degree in antagonism with each other. This was due in a measure in each case to chapters in the early history of each body. The American Church, a truth which must be emphasized continually, was handicapped from the first by these prejudices against it. From the end of the eighteenth century the Church in the United States has been under challenge to uphold her claims to be Catholic and not Protestant by showing her adaptability to all circumstances and conditions for supplying the full religious needs of individuals. The few who study with anything like open minds the claims of the Church as based upon history are able to arrive at conclusions which go far to substantiate these claims. The many either study and interpret the past with prejudice and with little knowledge of religion and theology, or they do not take the past into account at all. The principle

of the survival of the fittest has a strong hold upon the individual who judges only by certain apparent results which he deems sufficient evidence.

There are, however, other criteria which may be applied when the history of a body covers sufficient time to admit of an exhibition of real development. In the case of Christian bodies such questions are: Has the particular body persisted in the face of difficulties and obstacles which were not of its own making? Has it remained through periods of stress unaltered in essential characteristics? Has it maintained actual integrity of life in contrast with the disintegration of other religious bodies living and working by its side? Has it really developed extensively in the way of missionary expansion on its own and on foreign ground, and has it exhibited an intensive life and power which deepens and strengthens itself and its individual members, and in such way as to influence the religious and national life around it? Has it been able to cope with problems not easy to foresee until the necessity of solution was imminent? Some of these matters will now be brought under consideration.

It may be suggestive to bring before the mind the condition of the American Church at the opening of the nineteenth century. The number of bishops was, in 1801, seven, scattered over the entire Atlantic seaboard and not extending their jurisdictions into the interior. The clergy numbered probably not much over two hundred. At the first General Convention, in 1801, only four out of seven bishops were present, together with nineteen clerical and nine lay deputies. Other statistics are of the same nature. The Church was undeniably weak. Rapid growth could not be expected from within itself alone. Some increase would come by the immigration

of English Churchmen into the United States. The Church in Canada for a long time increased steadily in this way and continues to do so. The Church in the United States has never gained proportionately in this way. Other bodies, as for example the Methodist, have been steadily added to by immigration, and the Roman Catholic Church owes its great strength in America to the influx from a score of countries where it is the prevailing religion. The American Church, moreover, because of the difficulty of keeping pace with the rapid extension of settlements from the Atlantic to the Pacific, an area 3000 miles from east to west and 2000 from north to south, has suffered continual loss by its members becoming isolated or being absorbed into other religious affiliations. As a matter of fact, its largest growth has in all probability been by drawing into its communion members from all other religious communions, Roman, Protestant, and non-Christian. This feature of growth has been characteristic from the beginning to the present day and must be borne in mind as of special significance in showing the attractive power which the Church exerts in every direction. A clergyman, born and educated in England but ordained in the United States, once remarked that it was ill-advised to elect to the episcopate or to other high offices any but those born and reared in the Church. He was met with the response that had any such policy been adhered to, there would have been very few priests and only a small aggregate of laity in the American Church, so largely and continuously has its numerical and official strength been recruited from outside. This consideration is put forward and stressed at this stage of the narrative because it helps to account for several phases which meet us and call for explanation. For

example, two classes of communicants are to be met with continually and widely, one consisting of those whose answer to the question : "Why are you a Churchman?" would be, "Because my parents were Churchmen"; the other made up of those who would reply to the same query, "Because I am convinced that all the privileges and gifts of Christianity are to be found and received within its communion". Between these two may be found those who have no particular answer and whose religious position is not based on any very positive grounds. But to the first-mentioned class has been due much of what is conservative and stereotyped in American Church life, while to the other, the Churchmen from conviction who have struggled to obtain the totality of Church blessings, is due, in a very large measure, the spirit of initiative whereby the richness of Church life in every department tends to be more and more realized and developed.

But at the outset of the nineteenth century Anglican Christianity was in one of its periods of lethargy, and the reflex effects on the trans-Atlantic Church among English-speaking people is clearly seen. The school of theological thought to which Bishop Seabury, together with a considerable group of northern clergy, belonged, corresponded in many ways to the type in theology which Hooker and Andrewes and the Non-jurors of the later seventeenth century represent. The evangelical type tended to predominate in other quarters and to exercise a controlling and dominating influence on the Church at large during the first quarter of the century. The "liberal" theology was practically not represented in the first seventy-five years of the American Church. Those who tended towards the deistic position which had deadened the English Church in the eighteenth

century found a refuge in the organized and influential Unitarian body, the stronghold and centre of which was, and continues to be in, New England in general and Massachusetts in particular. Two exemplifications of this Unitarianism are to be seen in Harvard College, the founder of which was a Churchman, while the institution has for a long time stood decisively for the non-Catholic and rationalistic position ; the other example being King's Chapel in Boston, which was originally, as the name implies, a "Chapel Royal" under the auspices of the Church of England, but has passed over by measures doubtfully equitable into the status of a Unitarian meeting-house.

Party spirit did not run high in the early years of the XIXth century. The evangelical tendency appeared more in the movements for extending the Church to keep pace with the westward movement of the population. The school of stronger Churchmanship operated in the direction of laying the foundations more and more securely by the establishment of educational institutions under the direct auspices of the Church and by interpreting Church life more fully to the religious population in general. Probably the most important achievement of the first part of the century was the establishment and opening of a divinity school for the training of men for the Ministry—the General Theological Seminary, located and working since 1819 in the city of New York. The traditions of this institution have always been markedly on the side of positive and Catholic Churchmanship, though it has never been distinctively a partisan institution.

Only one who has visited and travelled to some extent in the western part of the United States or Canada, or who has been able from studies in coloniza-

tion and topography to visualize the gradual settlement of these vast areas, can grasp the nature of the task which the Church had to face in its efforts to reach out to its people in these distant and sparsely-settled regions. Wherever settlers went, there the Church was found represented. But never has the missionary work of the Church "caught up" with the advance of the tide of extension. At first, large areas were grouped in one field. The New England States formed the "Eastern Diocese," which quite early became divided into a number of other dioceses, each coterminous with a State. Then the settling of the Middle West, including the territory east of the Mississippi River, called for some spiritual provision, and a Bishop was sent to that field, the Right Rev. Philander Chase. In 1835 the immense territory lying to the west of the Mississippi already settled was provided for and the Right Rev. Jackson Kemper was sent to be Bishop of the north-west, more picturesquely described as the "Bishop of all outdoors". By the year 1859 the spread of the population and of the Church had become so wide that the General Convention provided that the entire expanse of the United States should be placed under episcopal supervision and control. Thus was exhibited a statesmanship and an ideal that has never been receded from amidst all the difficulties involved. The result is that the Church in the United States, viewed as a whole rather than judged by a minority of populous and concentrated dioceses, presents still the aspect of a missionary Church. Later on some statistics illustrating this aspect will emphasize the fact.

With the period in the life of the English Church known as the Oxford Movement and the Catholic Revival the American Church entered a corresponding era of experience and development.

All the phases of that movement in England were reproduced on a smaller scale in the United States. Objections to candidates for ordination on the ground of doubtful orthodoxy, wars of pamphlets, strictures of Bishops on arrangements of Church buildings and Altars, charges of "ritualism," all indicate that the Church in the new country had drifted into much the same state as in the old country, and was reacting in a similar way towards the true fulness of Church life. The subjoined extract from a standard history is given as affording an impersonal estimate of the confusion of the times :—

"As showing the condition of the ecclesiastical mind of this period, a complaint may be cited which some Pennsylvania laymen made to the Bishop concerning their rector. It was because the rector used what the laymen styled 'an altar card,' which was simply a piece of paste-board with the Prayer of Consecration printed upon it. In writing to the Bishop concerning the matter, the rector remarked: 'The same persons who have talked about the above were greatly facetious about the surplice, and perfectly clamorous at the introduction of chants'. Among other things that then caused alarm and controversy, were the decoration of Churches at Christmas with evergreens, stained glass with figures for church windows, reading the Ante-Communion service at the Altar instead of at the reading-desk. The introduction of lecterns, and prayer-desks at the sides of the chancel, were also obstinately resisted. When the *Venite* was first chanted, it was called 'singing prose,' and the people mimicked the tune. The people generally sat during the chanting and singing, except at the *Gloria Patri*. No wonder if under such circumstances a writer (1840), in advocating more

frequent celebrations, was forced to say, 'Monthly Communion is perhaps nearly all that we can accomplish in the present state of things'."

This description indicates that though the underlying circumstances in England and America were identical, the details were different. Such has been the subsequent history of the "revival" in the American Church. The matters at issue have always been connected with the putting foremost of the Church's full sacramental system with the proper accompaniments of significant ceremonial and proper adjuncts in worship; the Ministry of the Church as possessing supernatural gifts and powers derived by authoritative transmission through the successors of the Apostles; the authority of the Catholic Creeds as interpreted by the whole Church; and the discipline of the Christian life set forth under the divine guidance of the Church as to what tends best in different ages to promote personal holiness.

The differences which characterize the American Revival are, however, of significance and interest. Foremost stands the fact that the State has nothing at all to do with such matters in America. The questions involved are for ecclesiastical authorities alone to settle. The civil courts can have no jurisdiction in the matters involved. Broad general legislation which is not contrary to the Constitution of the American Church may be proposed for consideration by the General Convention. In case there is no legislation to cover specific cases, the Bishop of the diocese has a certain regulative power which must be consistent with existing general canons. Even then there may be an appeal from the Bishop. Hence, certain of the complications, which are inevitable where Church and State are associated to any extent in ecclesiastical procedure, are impossible

in a nation where the Church bears no legal relation to the State.

On the other hand, the absence of local tradition and long current use explains why some phases of divergence in the arrangement of churches and of services arose in the American Church in connection with the Revival, while others were absent. Such features as stained glass windows with figures, or the use of lecterns and of vested choir-men, were never brought into controversy in the English movement, while in the United States these adjuncts did come in for bitter antipathies. To use another illustration, while an American Bishop might and did rule personally against any form of Altar which was not a "table with palpable legs," no objection of special force was raised against the use of stone as the material for such an Altar. Stained glass windows with figures were so familiar to English Church people from old and widespread use and the objections to them so identified with Puritan vandalism that no one thought of them as idolatrous. Statues or carved relief work in stone or wood, however, were treated as questionable and requiring a "faculty". In the United States, where perforce sacred art was of very slow development, the introduction of figures in windows was interpreted in a sense which caused them to be viewed with suspicion. This suspicion rapidly disappeared, partly because people became accustomed to the English uses being regarded as harmless, and it was quickly perceived that there is no difference in principle between figures in windows and figures in the reredos of an Altar. Consequently the appearance in churches of the reredos with statues in niches has caused no widespread antagonism or bitterness.

The high water-mark of legislation against full Catholic doctrine and ceremonial was reached in the General Conventions held successively in 1868, 1871, and 1874. Doctrinal teaching on the Holy Eucharist was becoming strong and widespread, as the very heart and reason for worship and ceremonial. The more hostile and the more timid joined forces in the attempt to limit both teaching and practice by means of drastic legislation. Many Bishops and other clergy, some of them of really sound Churchmanship but deprecatory and fearful of the laity, were thrown into a state of panic over possible developments. A committee actually brought forward a report recommending the prohibition by canon of the use of incense and of the crucifix, processional crosses, Altar lights except when necessary for illumination, the mixed chalice and post-communion ablutions in sight of the congregation, and lay acolytes assisting in the Communion service, together with other limits set to regulate the length of surplices and cassocks, the use of coloured stoles, vested choirs and choral services.

In the Convention of 1871 the issue was boldly defined in the speech in the House of Deputies delivered by Dr. James De Koven, a leading theologian and a thorough scholar, at the time Warden of Racine College in Wisconsin. At the conclusion of his address he stated without compromise his position on Eucharistic doctrine and challenged trial for his theology if it was held to be inconsistent with his ordination vows. The famous passage which contains the statement is as follows: "I believe in the Real, Actual Presence of our Lord under the form of bread and wine upon the Altars of our churches. I myself adore, and would, if it were necessary or my duty, teach my people to adore Christ

in the Elements under the form of bread and wine. And I use these words because they are a bold statement of the doctrine of the Real Presence. But I use them for another reason: they are adjudicated words. They are words which, used by a divine of the Church of England, have been tried in the highest ecclesiastical Court of England, and have been decided by that Court to come within the limits of the truth held in the Church of England." The priest who uttered this challenge was never tried, but, later, when elected to the episcopate, failed to receive from the standing Committees of the dioceses the requisite consent to his consecration.

The Convention of 1874, however, passed a canon by which Bishops were empowered to bring to trial any priest brought before his diocesan on the charge of introducing unauthorized ceremonies, or practices setting forth erroneous or doubtful doctrines, the cases specifically mentioned being: the elevation of the Elements in the Holy Communion in such manner as to expose them to the view of the people as objects towards which adoration is to be made; any acts of adoration of or towards the Elements in the Holy Communion, such as bowings, prostrations, or genuflections; and all other acts not authorized by the rubrics of the Book of Common Prayer. The panic-stricken state of mind which had possessed the legislators is evident in the inconsistent wording of the canon. It was perceived immediately that the canon was abortive until decisions had been reached and set forth as to what constituted "erroneous and strange doctrines," and that wide-spread and non-partisan ceremonial acts such as bowing at the sacred human Name in the Creed might be brought under the ban as well as the genuflection before the Altar after the consecration of the Elements. The canon

was by many considered to be unconstitutional, and became practically a dead letter for lack of any authoritative and consistent interpretation. Nevertheless it remained among the official canons until, at the Convention of 1907, it was repealed and expunged.

Many amusing anecdotes could be told of the practices and uses considered to be dangerous innovations at one time or another. One Bishop solemnly warned a young clergyman of his diocese that the wearing of a black stole embroidered with a black cross was liable to interfere with his usefulness in the ministry. Over against this instance it should be recorded that in the "pro-cathedral of the same diocese and under the same Bishop the transition took place with the consent of the diocesan from a bare Altar and the north-end position of the celebrant, the unmixed chalice, and the long, old-fashioned surplice and black stole at the Altar, to an Altar ornamented with Cross, two Eucharistic lights and six vesper lights, the Eucharistic vestments, mixed chalice, unleavened bread, accompanied by other significant developments."

Since the repeal of the above-mentioned canon the matter of lawful and unlawful ceremonial has occupied a very small place in the affairs of the American Church as a whole. Individual bishops and individual parishes have from time to time entered upon controversies relative to such practices. For the most part very elaborate ceremonial is to be found only in a comparatively small number of city parishes where the introduction and use have accorded with the preference of individuals. A moderate and reverent ceremonial is fairly common. Certain practices in use are held to have passed outside the range of dispute, e.g. the Altar Cross, the Cross on the spire and gables of Church buildings, and the sign

of the Cross in personal devotion and in blessing, the reverence to the Altar in entering and leaving the Church, the use of unleavened bread in the Eucharist and of the Eucharistic lights on the Altar.

It is probably true that teaching has not kept pace with practice, and that the aesthetic use of ceremonial rather than its dogmatic significance is too often the basis of "advanced" services. At the same time a certain warmth and richness, with appeal to the imagination, which rightfully should have its part in worship, has entered in a wholesome way into the general life of the Church in the United States.

On its doctrinal side the Catholic Revival has had a growth and an influence in proportion to the care with which the Church has fulfilled its office of teacher perseveringly and in a painstaking way. It is the exception not to find the Sunday and Holyday celebration of the Holy Eucharist in parish churches, irrespective of the school of thought. Only a few sections of the country and districts where the clergy are insufficient fall short of this average. The practice of sacramental confession is wide-spread wherever the teaching and opportunity are afforded. Retreats, Quiet days, Missions, Children's Eucharists are in use as parts of the Church's methods for those who desire the proper foundation and deepening of the spiritual life. All these are based upon the full and complete teaching of the content of the Creeds. The purely "ritualistic" parish is rarely found. On the other hand, in the overwhelming number of cases where there is but one parish and church building in a town or village, the general form of service tends to be of a very moderate type. Also, it is never safe to judge the type of Churchmanship merely by the outward indications in the ornaments in use. A daily Eucharist and

the Holy Sacrifice put in its proper place as the chief service will be frequently encountered where outward manifestations scarcely suggest such a desirable state of things. On the whole it may be asserted that few parts of the American Church have been left untouched and unchanged by the application of the principles for which Keble and Pusey stood.

A great crisis in the unity of the Church throughout the land had to be faced in the period of the Civil War, between 1861 and 1865, when the country was sharply divided between North and South in the conflict. The questions involved, viz. State Rights and the associated matter of slavery, brought about a sectional war wherein the Church in each section inevitably took sides. There was no formal division proclaimed and no official schism. The clergy and people on each side, however, found themselves practically separated, and hostile to one another. As in the days of the War of Independence, for some the prayers for the President of the United States were impossible when another confederacy and its chief executive were just what they were fighting for. This hostility could hardly be kept out of ecclesiastical affairs, especially when some bishops on the Southern side were actively engaged in military operations. The General Convention of 1862 which assembled in New York City ignored officially the condition of the Church arising out of the war and chose to act as though delegates from the South were not deliberately but accidentally absent from its sessions. No legislation was passed which could be construed as a judgment or censure upon the Church in the Southern States. On the other hand, the latter met and organized under the title:—"The Protestant Episcopal Church in the Confederate States of America," and caused a special

edition of the Prayer Book to be printed with the single alteration of the name of the Church from that of the *United* to that of the *Confederate* States. The Committee on the State of the Church, appointed by the Southern body in Convention, declared that "though now found within different political boundaries, the Church remains substantially one". Thus the situation continued for another three years. With the meeting of the next regular General Convention in 1865, in Philadelphia, the real crisis came. By that time the war had ended and the integrity of the United States had been restored. Had the Southern Bishops and other official members of the Convention failed or refused to appear, a permanent schism could not have been easily avoided. Other Christian bodies, separated into two sections by the war, remain apart to this day in formal organization. The Baptists, Methodists, and Presbyterians, each have a northern and a southern section. This might easily have been the outcome with the American Episcopal Church, but with more disastrous consequences on account of the questions of polity and jurisdiction involved. The Northern Bishops personally made advances towards the Southern Bishops to induce them to resume attendance at the Convention of the whole American Church, and with such success that two of the Bishops from the Southern States presented themselves and were received with cordiality and assurances that they need not fear any act or word of reproof. Several technicalities were dealt with as such. One Bishop, Dr. Wilmer, had been consecrated during the war by the members of the southern episcopate. His consecration was made regular on his promise of conformity, according to the Ordinal of the Prayer Book, to the Church in the United States. Another Bishop

had taken up arms as a General in the southern forces, having had training at the Military Academy at West Point. Providentially he had been killed during the war and the Church was thus relieved of any need for taking canonical action. The Convention at its conclusion participated in a special service of thanksgiving to God for having "granted peace to the country and unity to the Church."

This avoidance of a threatened schism was exceptionally noteworthy. But the American Church has not in its brief life as an independent Church escaped altogether the experience of a permanent separation of a portion from the main body. Although the separation took place twenty-five years after the Gorham Judgment in England, which was concerned with the question of the obligation of the clergy to teach Baptismal Regeneration, the issues involved, which led to the "Reformed Episcopal" schism from the American Church, were the same. Probably it is true that in turn every point of essential Christian doctrine comes up for challenge and re-affirmation in each distinct portion of the Church. In the United States, Eucharistic teaching was very much to the fore in the last twenty-five years of the nineteenth century. Almost inevitably sacramental truth and rites were all found to be involved. The general controversy shifted for a time to the Sacrament of Holy Baptism. The particular point at issue was the meaning of the terms *regenerate* and *regeneration* in the Baptismal offices of the Book of Common Prayer. The difficulty probably arose over the prevalent confusion which has been wide-spread for the past three hundred years, one of the mischievous products of the Protestant reformation under Luther, Zwingli, and Calvin, whereby the spiritual experiences

of conversion and sanctification are wrongly identified with the "new birth" and "inward, spiritual grace" of Holy Baptism, or at least not carefully distinguished therefrom. Surrounded as the Church in America has always been by militant Protestantism, involved in just such confusion of doctrine, the hold upon the clear theology of the sacramental explanations in the Church Catechism, and other portions of the Prayer Book, is continually liable to be loosened.

A priest of the diocese of Illinois, Charles E. Cheney, had, in the administration of Holy Baptism, omitted the words—*regenerate* ("Seeing, now, dearly beloved brethren, that this child is regenerate," and in several other passages); and *regeneration*, ("that he, coming to thy holy Baptism, may receive remission of sin, by spiritual regeneration"). For doing so he had been brought to trial and suspended from the exercise of his Ministry by the Bishop of Illinois, Dr. Whitehouse. The declaration of forty-eight Bishops that, in their opinion, in the office for Baptism of Infants "the word *regenerate* is not there so used to determine that a moral change in the subject of baptism is wrought by the sacrament," was not effective in quieting the controversy. A leader was found in the Assistant Bishop of Kentucky, the Right Rev. George D. Cummins. This Bishop had already taken open issue with the principles of the Catholic Revival by participation in a communion service under the auspices of the "Evangelical Alliance," in which members of Protestant bodies joined. For this action he had been adversely criticised, and in retort had signified to the Bishop of Kentucky, his diocesan, who also was at that time the Presiding Bishop, that he, Bishop Cummins, was deeply dissatisfied with the sacramental teaching

of the Prayer Book and with other doctrinal teaching contained therein, and that also he disapproved of "the services customary in ritualistic churches". Accordingly, Bishop Cummins served notice that he had in mind to change his religious affiliation and exercise his office elsewhere. The course of action on which he had fixed was made clear when a few days later Bishop Cummins summoned a meeting in New York City for the purpose of "organising an Episcopal Church on the bases of the (proposed) Prayer-Book of 1785". This act, contemplating formal separation from the Communion in which he was an officer under canonical vows, necessitated the steps successively taken by the Bishop of Kentucky. On December 1, 1873, notice was given that Bishop Cummins had been presented for trial, and that any episcopal act of his while these proceedings were going forward would be null and void. The reply to this came in the organizing on the following day of the "Reformed Episcopal Church" and the election of Bishop Cummins to be its "Presiding Bishop". The adherents to this schismatically organized body included a number of clergy who had already been deposed from the ministry of the American Church. On the twelfth day of the same month the Presiding Bishop withdrew from the schismatical Bishop all such episcopal authority as had been committed to him while "Assistant Bishop" of Kentucky, thus taking away all jurisdiction. With equal promptness the suspended Bishop proceeded to consecrate to the episcopate the Rev. Dr. Cheney, who had been deposed from the priesthood by the Bishop of Illinois.

When the six months of grace granted to Bishop Cummins in which to abjure his acts and return to his allegiance had expired he was duly deposed. On the

part of the proper authorities of the American Church the action of the Presiding Bishop received the sanction of a majority of all the Bishops and was later ratified by the House of Bishops.

Two years later the leader in the schism died, but the "Reformed Episcopal Church" has lived on without much increase in strength to the present day, maintaining a succession of its Bishops of certain irregularity and overwhelmingly doubtful validity. At the latest religious census, statistics given report the total number of communicants as 8,455 with the number of Church buildings as 84 spread over twelve States. The localities where the "Reformed Episcopal Church" has the greatest strength are Illinois and Pennsylvania, and in South Carolina, where its adherents are reported as "coloured," that is, African negroes. Its Bishops number four, its other clergy eighty-three, and its communicants 10,800. The body has reached across the border into Canada.

As a matter of interest in connection with this sole instance, to date, of a formal schism from the American Church, the declaration of principles adopted by the Reformed Episcopal Church at its inception in 1873 is subjoined. A point of considerable suggestiveness is found in comparing the positions set forth with the general position of the "Liberal" school of thought in the Church at the present day.

These principles were as follows:—

1. The Reformed Episcopal Church, holding "the faith once delivered to the saints," declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God and the sole rule of faith and practice; in the creed "commonly called the Apostles' Creed"; in the divine institution of the sacraments of baptism

and the Lord's Supper; and in the doctrines of grace substantially set as they are set forth in the thirty-nine Articles of Religion.

2. This church recognizes and adheres to Episcopacy, not as of divine right, but as a very ancient and desirable form of church polity.

3. This church, retaining a liturgy which shall not be imperative or repressive of freedom in prayer, accepts the Book of Common Prayer, as it was revised, proposed, and recommended for use by the General Convention of the Protestant Episcopal Church, A.D. 1785, reserving full liberty to alter, abridge, enlarge, and amend the same, as may seem most conducive to the edification of the people, "provided that the substance of the faith be kept entire".

4. This Church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word.

First, that the Church of Christ exists only in one order or form of polity;

Second, that Christian ministers are "priests" in another sense than that in which all believers are "a royal priesthood";

Third, that the Lord's Table is an altar on which the oblation of the body and blood of Christ is offered anew to the Father;

Fourth, that the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine;

Fifth, that regeneration is inseparably connected with baptism.

It is to be noted that the actual position of episcopacy in the Reformed Episcopal polity is substantially the same as among Methodist Episcopalians and in the Danish Church. The episcopate is regarded as an office,

not an order. Two orders only are recognized, presbyters and deacons. The Bishop is a presiding and administrative officer, not the channel of transmission of gifts and authority.

Since the Reformed Episcopal separation no violent upheaval has on a large scale disturbed the life of the American Church. There have been numerous cases of clergy and lay people leaving their affiliation with the Anglican Communion, to which the American Church belongs, and entering the communion of the Roman Catholic Church. Those thus "vertting" to the Roman Church have included Bishops and other dignitaries, as well as parish clergy and lay people, and, in short, come from every rank and condition. The reasons advanced for such change have been the usual reasons—individual disaffection, discouragement or lack of balance in the face of difficulties and disquieting actions or proposals on the part of those in ecclesiastical authority, ignorance of the fact that the full sacramental system and all privileges of worship may be found within the American Communion, the exploiting of the claims of the papacy with the characteristic Roman unfairness which presumes upon the ignorance of those who are being proselytised. The drift is continual but is in both directions. As nearly as figures can be gathered, in all probability more individuals annually leave the Roman communion for the American, than pass in the opposite direction. While in the earlier years of the United States those who "went over to Rome" often were advanced to positions of some importance, the papal authorities now seem convinced that such are liable to be fickle and unstable in their new ecclesiastical home, and having had previous alleged defects in their status as priests or communicants made good by reiteration of rites, hypothetically

or otherwise, may complicate the situation by returning to their first allegiance or continuing to drift.

In this connection the position of the Roman Catholic communion in the United States needs brief attention. This communion entered with early settlements in different parts of the sea-coast colonies as well as from Louisiana and other territory that afterwards passed into the possession of the United States. The Roman Church, however, remained without a Bishop resident on American soil, and the American Church had three Bishops consecrated and at work before the arrival of the first Roman Catholic Bishop. This first Bishop of the Roman obedience was John Carroll, consecrated in England in the private chapel of a Roman Catholic layman, Mr. Weld, at Lulworth Castle, by a single Bishop, the Right Rev. Charles Walmesley, Senior Vicar Apostolic of the Roman Catholic hierarchy in England, acting under special dispensation from Pius IX. The Roman Church has increased with tremendous rapidity largely through the immigration from all nations of Europe that give allegiance to the papacy, and of late from Lower Canada populated by the French Canadians. The overwhelming preponderance of Romanists in almost every section of the United States has increased the difficulty for the American Church of making clear to the mind of the average man, little trained in history, theology, and logic, that a Church may be Catholic without being papal, and anti-papal without being Protestant. The discrimination is becoming increasingly clear to intelligent and fair-minded American-born Romanists and is personally and unofficially admitted in some degree where the two communions find themselves standing together in defence of such questions as Christian Marriage and encroachment upon the pre-

rogatives of the Church by the State, e.g. in legislation against the use of true wine for sacramental purposes. The recognition that both communions stand solidly for the Incarnation and all its safeguards in the Virgin Birth and the bodily Resurrection and Ascension, as against the loose, erroneous, and positively heretical theology around them, increasingly tends to draw them together in defence against the common foes of revealed truth. At the same time the immensity of the Roman Catholic aggregate and its wide distribution appear to have an almost negligible effect upon Protestantism in the United States as a whole. The American Church of Anglo-Catholic derivation thus has come to occupy an extraordinary and delicate position which is neither a *via media* of compromise nor a position of assent to papal claims and Protestant negations, but is a historically tenable position of unqualified catholicity. As the American Church expresses more clearly its catholicity, and the papacy comes, as seems inevitable, to be regarded more as an accidental and traditional feature of organization, the possibility of wider recognition of the fact that both parts of the One Church hold and offer the same priceless treasures of grace and truth is likely to strengthen the common bulwark against infidelity and partial truth.

The missionary extension of the Church, under the auspices of the American communion, to lands outside the United States is an outstanding feature of the last half-century. This expansion has been on three lines. First of all stand the foreign missionary efforts in fulfilment of Christ's injunctions: "The Gospel must first be preached to all nations and then shall the end come"; and, "Go ye into all the world and preach the Gospel to every creature". On this line the Church in its mis-

sionary capacity has reached out to China, Japan, and Africa, founding fully organized dioceses, with Bishops, theological and other institutions, clerical, lay, and medical missionaries. Another line of missionary expansion has been in connection with territory acquired by the United States through purchase, such as Alaska, and through military occupation or other political developments, including the Philippine Islands, Cuba, and Porto Rico. Still a third phase of missionary work has been in countries where it was held that the religious condition of the native population, notwithstanding the fact that Christian Missions in some form were among them, was nevertheless such as called for fresh efforts on the part of an English-speaking branch of the Church. Countries in this class are Brazil and Mexico, each of which has a Bishop sent out from the United States, although to some minds with debatable propriety. The United States has, strictly speaking, no colonies more or less independent and autonomous, like the English "Dominions" of Canada and Australia. Hence, there are as yet no independent and affiliated Churches resulting from missionary activities. All the foreign missionary work of the American Church is directed and supported by the Church at home. The tendency in Japan and China is in the direction of "daughter churches" with native clergy and their own synodal machinery, but so far no such tendency has crystallized into fact.

A considerable portion of the territory of the United States in America is still for all practical purposes purely in the missionary status, the rapidly-growing settlements, or in some cases the sections which fluctuate in population continually, not having reached the point of self-support and diocesan organization.

Work in connection with the racial populations of the country will be considered among the peculiar problems which the American Church has to solve.

At the end of more than a century and a quarter of independent existence and work the history of the Church in the United States is taking on much the aspect of the Church in other lands. The sluggishness which attended her early days and the strong impetus which was felt when the securing of the episcopate completed her equipment, and the temporary lethargy into which she with other parts of the English-speaking religious world fell at the opening of the last century, have passed into the stage of ordinary growth and deepening, with recurring internal struggles that witness to her attainment, along with the nation itself, of the practical position of a national Church—the pure, Catholic Church organized within the confines of a distinct people and nation.

CHAPTER IV.

THE AMERICAN PRAYER BOOK.

THE service-books of the Church, in their rise, formulation, and revision, are usually an epitome of the history of that part of the Church which has produced them. The liturgical history proceeds much on the same lines as the outward history. The characteristic differences that become permanent reflect analogous characteristics in the Church life itself. Controversies, periods of storm and stress, leave traces upon the liturgy in its directions and strictures. It is usually, then, an advantage to deal with liturgical history as a separate phase of the Church's career. All this is true of the genesis and subsequent formulation of the Book of Common Prayer in the American Church. Hence the subject is to be considered in a special chapter.

The work of securing a prayer book for the Church in the United States, when independence had been recognized, must have seemed simple at first sight. Why should anything be done except to alter the State Prayers and other references to the civil authorities? The first attempt was indeed entitled : "The Alterations agreed upon and confirmed in Convention for rendering the Liturgy conformable to the principles of the American Revolution and the Constitutions of the several States". The changes made under this proposal were scarcely more than the mechanical altering of the

language applicable to King and Parliament into phrases appropriate to a President and Congress.

The leading influence in the direction of a revision, as discriminated from mere adaptation of the Prayer Book of the Church of England, arose from the connection with the Scottish Church through the consecration of Dr. Seabury. It is safe to say at this distance of time, which affords a sound historical perspective, that the most far-reaching effects of Bishop Seabury's consecration came not from the gaining of the episcopate itself but from the turning of liturgical revision in the direction of the type of arrangement of the Communion Office adopted and used in the Scottish Episcopal Church, based upon the form in the first Edwardine Prayer Book, of 1549. The episcopate was reasonably sure to be obtained in the end. How this liturgical standard could have been brought to the front except through the relations with the Scottish episcopate, it is difficult to see.

The Concordat between the consecrators of Bishop Seabury and himself, already alluded to, contained the following article of momentous importance:—

“As the celebration of the Holy Eucharist, or the administration of the sacrament of the Body and Blood of Christ, is the principal bond of union among Christians, as well as the most solemn act of worship in the Christian Church, the Bishops aforesaid (viz. the Bishops of the Church of Scotland) agree in desiring that there should be as little variance here as possible. And though the Scottish Bishops are very far from prescribing to their brethren in this matter, they cannot help ardently wishing that Bishop Seabury would endeavour all he can, consistently with peace and prudence, to make the celebration of this venerable mystery con-

formable to the most primitive doctrine and practice in that respect, which is the pattern the Church of Scotland has copied after in her Communion Office, and which it has been the wish of some of the most eminent divines of the Church of England that she also had more closely followed than she seems to have done since she gave up the first reformed liturgy used in the reign of King Edward VI, between which and the form used in the Church of Scotland there is no difference in any point which the primitive Church reckoned essential to the right ministration of the Holy Eucharist. In this capital article therefore of the Eucharistic service, in which the Scottish Bishops so earnestly wish for as much unity as possible, Bishop Seabury also agrees to take a serious view of the Communion Office recommended by them, and if found agreeable to the genuine standards of antiquity, to give his sanction to it, and by gentle methods of argument and persuasion, to endeavour, as they have done, to introduce it by degrees into practice, without the compulsion of authority on the one side, or the prejudice of former custom on the other."

With this agreement Bishop Seabury, from his own studies and predilections, was heartily in sympathy. Accordingly he so persisted in his advocacy of the more complete Prayer of Consecration in the Eucharistic Office that finally it found its way into the American Office and was adopted. The component parts of the Canon, or Prayer of Consecration, are in essentials alike in the Prayer Book of 1549, the Scottish Communion Office and the Order for the Holy Communion in the American Prayer Book of 1789, though the order of arrangement is different, the Book of 1549 reserving the portions applicable especially to communicants until

after the Consecration, the American Book of 1789, and the subsequent revisions, distributing these devotional acts over a larger part of the Office, breaking up the great prayer, including the portion called the Prayer for the Church Militant and the Consecration proper, by interpolating the Sanctus and other devotions between the general petitions and the consecration of the Elements. The valuable features retained are the Invocation of the Holy Spirit and the Oblation of the consecrated Elements. Liturgical scholars, rather than Church people in general, appreciate the significance of these retentions.

The direction thus given to Prayer Book revision has characterised later revisions as well. The trend has always been towards the arrangement of the First Edwardine Book. Since many of the features which mark this service-book are derived from Eastern liturgical forms, the American liturgy, along with the Scottish and the first Edwardine Book, approximates to a norm which combines in important details the liturgical uses of both the Eastern and Western Churches.

While a distinct gain was made in the Eucharistic Office by the Scottish influence, in other directions there was a narrow margin of escape from serious maiming of the services, and there were distinct losses. Among the early suggestions made before the English Bishops had consented to consecrate Bishops for America were some which, if adopted, would have brought seriously into question the orthodoxy of the Church. It was proposed to retain of the three Catholic Creeds only the Apostles' Creed and even that was to be maimed by the omission of the Article—"He descended into hell". The English Archbishops interposed a decided demurrer to such departure from the standards of doctrine. When the

Prayer Book was authorized for use the Nicene Creed was included and the Apostles' Creed left intact, except that the curious permission was given, concerning the clause alluded to, that "any Churches may omit the words, He descended into hell, or may instead of them, use the words, He descended into the place of departed Spirits, which are considered as words of the same meaning in the Creed". So stood the permission unaltered until the revision of 1892 when the licence to omit was dropped, and a great blemish and stumbling-block removed. It should be noted, however, that individual licence to cut out an article of the Creed was never given, but only the action of some indefinite corporate group of people vaguely called "Churches," probably meaning parishes.

The Athanasian Creed has never been included in the American Book of Common Prayer, certainly with the loss of its strong witness to the doctrines of the Trinity and the Incarnation, but also with the avoidance of such controversies as seem to be periodic, relative to the interpretation of the "damnable clauses" and the proper liturgical use of the Creed.

Some vague dread of Mariolatry led to the omission of the Magnificat and Nunc Dimitis from the canticles at Evening Prayer, which were not restored until the revision of 1892. An interesting use of the Gloria in Excelsis was introduced whereby that anthem might be used at the end of the Psalms for the day instead of the Gloria Patri. Elasticity in the offices begins to appear in the Book of 1789, such as the compiling of "Selections of Psalms" which may be substituted for the Psalter for the day, and anthems to be used in place of the Venite on certain Holy-days. Not much was done in the way of liturgical enrichment in this first

authorized service-book of the Church in the United States, except by the addition of certain Occasional Offices.

For a hundred years the American Prayer Book was in use without further alteration. In 1880 a move was made for a fresh revision of the Prayer Book "in the direction of liturgical enrichment and increased flexibility of use". From that date until the final adoption and authorization of the revised book in 1892 the work of liturgical re-arrangement and enrichment proceeded under the lead of a group of liturgical experts, including Bishops and priests, whose patient and thorough scholarship marked the highest advance achieved up to that period in this department of theological study. Many of the early prejudices had passed away. The reaching out of the Church into communities living under unusual conditions and environments had made evident the need for a less rigid and invariable arrangement of services in order to meet the manifold needs. Again, there was a marked tendency to return to the standard of the order of choir offices—Morning and Evening Prayer. The old-fashioned and irrational accumulation of services whereby a widely prevailing custom prescribed Morning Prayer, Litany, and the Communion Service, or the so-called "Ante-Communion service," with sermon as the Sunday morning worship, was permissively abandoned. But still the "tyranny of Matins" remained as the usual and almost invariable office for a late forenoon service on Sunday.

Enrichment was marked by the restoration of the "Gospel Canticles" in the choir offices. The Benedictus, which had appeared for a century in an abbreviated form of four verses, was printed in full, certain alternatives were provided in the Communion Office,

including the Summary of Law allowed instead of the Decalogue (though the use of the latter was, however, required once on a Sunday), and permission was given to substitute a hymn in place of the Gloria in Excelsis in the Eucharistic Office. The Apostles' Creed at last appeared in its liturgical integrity, the word "again" which had been omitted from the clause—"the third day He rose again"—being restored. The Festival of the Transfiguration, to be observed on August 6, was added to the Kalendar. It is in the cumulative effect of many details of elasticity and enrichment that the underlying principles are discernible, of reversion to earlier types of services and at the same time provision for adaptation to many conceivable parochial requirements. One of the noticeable features which is evident on examining and using the book is the strong stress laid upon the Holy Eucharist as a service complete in itself, and the emphasis upon its unique and high position as the central act of Christian worship.

Blemishes and unliturgical features are, undoubtedly, to be discovered in the Revised Prayer Book of 1892, but on the whole, twenty-five years of testing has increased the perception of its underlying Catholic character and liturgical soundness.

What stands out in a marked way in connection with the alteration and improvement of the service-books is that the Church in the United States is unhampered in such work by the many technicalities and civil sanctions which abound where Parliamentary consent is necessary for the authorization of such changes. Mistakes are capable of comparatively speedy rectification. A revision having been undertaken after laborious discussion does not become stereotyped for an indefinite period because of the numerous canonical conditions to

be met, but may be reconsidered as to details at any moment. The danger lies, to be sure, in the temptation to be continually tinkering at the service-book on the part of people who are liturgically ill-trained. That is the danger threatening the service-book of the American Church at the present moment, when a fresh attempt at revision has brought forward drastic and uncatholic proposals side by side with alterations which would be a decided gain. As will be observed again in another connection, changes in the Prayer Book cannot be finally adopted until several General Conventions and the dioceses individually have had opportunity to consider and test the proposals advanced. Conservatism is always the safeguard against dangerous radicalism in such cases.

At present the American Prayer Book is in almost all important details still very near akin to the English Book of Common Prayer, the relationship, however, being better expressed by the term, "sister liturgies," inasmuch as the earlier service-books of the English Church constitute the parent type.

CHAPTER V.

THE ORGANIZATION AND LAW OF THE AMERICAN CHURCH.

BEING an independent and autonomous Church, in communion with other portions of the Anglican communion, and in historic continuity with the Catholic Church of the Christian ages, the American Church has organized itself under its own Constitution and Canons.

The legislative assembly for the whole Church, entitled the General Convention, meets triennially or on special call. It consists of two associated bodies, the House of Bishops and the House of Deputies. These two Houses hold sessions and deliberate separately. The House of Bishops includes every Bishop of the American Church having jurisdiction, every Bishop Coadjutor, and every Bishop who has resigned his jurisdiction by reason of advanced age or bodily infirmity. All these are entitled to a seat and vote. The House of Deputies includes both clerical and lay delegates. Each diocese in union with the General Convention is represented in the House of Deputies by a maximum of four Presbyters canonically resident in the diocese, and a maximum of four laymen, communicants of the Church and resident in the diocese. Provision is also made for the representation of Missionary Districts. The House of Bishops sits in private, no audience being admitted. The House of Deputies, excepting when

in executive session, admits the public by arrangement. The House of clerical and lay deputies votes by dioceses and orders. This method provides that the clerical delegates of a diocese vote on a matter to be decided, and a majority of votes constitutes an affirmative or negative unit vote of that order in that diocese. A similar procedure is required in the voting of lay delegates. A Missionary District represented has one fourth vote. For the passage of a measure the concurrence of the votes of the two orders, signifying their will in the above manner, is necessary by not less than a majority of the whole votes of each order. The General Convention is regularly convened in every third year on a fixed day in October.

There is no officer bearing the title of Archbishop. The senior Bishop, reckoned according to priority of consecration, is the Presiding Bishop of the Church in the United States. His functions are administrative and prescribed by the Constitution and Canons.

The specific method by which a diocese chooses its Bishop or Coadjutor is left to the prescription of each particular diocese. When such selection shall have been made, it is required that a majority of the Standing Committees of all dioceses shall give assent to the man thus designated, after which a majority of the Bishops exercising jurisdiction in the United States must give consent. In case the election has taken place within three months of a session of General Convention, the consent of the dioceses as represented in the House of Deputies is required in place of the Standing Committees. By these arrangements the laity have a direct part in the election and confirmation of candidates for the episcopate.

The American Church makes provision for two classes

of Bishops to assist the Bishop of the diocese in his work. The diocese may obtain the consent of General Convention or of a majority of the Bishops and diocesan Standing Committees to elect a Bishop Coadjutor, on grounds of extent of diocesan work, of age, or infirmity. The selection and confirmation then proceed in the usual way. Such a Coadjutor succeeds to the headship of the diocese automatically on the death or accepted resignation of the diocesan. He must also have assigned to him by the Bishop the duties which shall be definitely his. Only one Coadjutor is permitted in any diocese at the same time. Coadjutor Bishops have a seat and vote in the House of Bishops.

The Bishop of any diocese may on his own initiative ask for the assistance of a "Suffragan Bishop," on grounds not necessarily identical with the reasons for desiring a Coadjutor. No more than two Suffragans are permitted at any time to any diocese. A Suffragan Bishop is elected in the same method as other Bishops, but he has no right of succession to the headship of the diocese, nor may he become Coadjutor Bishop except by the action of the diocese proceeding through all preliminary steps *de novo*. On the other hand, the tenure of office of such Suffragans is not terminated by the death or removal of the Bishop of the diocese. A Suffragan may resign his position with the consent of the Bishops of the Church and also of the Convention of the diocese. A Suffragan has neither seat nor vote in the House of Bishops.

Besides these classes of Bishops, the House of Bishops may appoint, and, after confirmation duly obtained, secure the consecration of Bishops for Missionary Districts established by the House of Bishops, such officers to be Missionary Bishops, having seat and vote

in the upper House of the General Convention. Missionary Bishops are eligible, under certain conditions, to become diocesan, Coadjutor, or Suffragan Bishops. Missionary Bishops are subject to transfer by authority of the House of Bishops from one missionary district to another.

Translation of diocesan Bishops from one diocese to another is neither distinctly allowed nor forbidden under the Canons of the American Church. Custom has been so much against such translation as to give the impression that it is prohibited. The appointment of a diocesan or a Coadjutor to some other office, e.g. the presidency of the Board of Missions, is in the direction of establishing precedents for translation such as occurs in other parts of the Anglican Communion.

In the American Church, a diocese is fully organised when it has a Bishop exercising episcopal functions under the canons, and a Standing Committee of the diocese elected by the diocese to perform certain specified duties and to act as an advisory board to the Bishop. The membership and election are left to the individual diocese, and the rights and duties are prescribed in part by the General Canons, in part by regulations of the diocese. New dioceses may be formed by the division of larger dioceses, by combination of territory, or by the transition of a missionary district into an established diocese. Such re-arrangement of territory goes on under the co-operating action of the diocesan and General Conventions. The re-assignment of Bishops in such cases is also provided for by canon.

By recent action of the General Convention, the grouping of dioceses into provinces is allowed and in force. At present all dioceses and missionary districts in the United States and its possessions are grouped

into eight provinces. Each province is organised with a provincial synod as its representative body, for which a President is elected from the Bishops within the provincial group. The functions of provincial synods are defined by canon and are intended in general to relieve the General Convention of certain routine business, and to regulate affairs between the sessions of the latter. No distinctive title, such as Archbishop or Metropolitan, has as yet been given to such provincial presidents.

For the purposes of missionary extension the entire personal membership of the Church is constituted The Domestic and Foreign Missionary Society. The corporate duties of this Society are, however, performed by a Board of Missions composed of sixteen Bishops, sixteen Priests, and sixteen laymen. The Board is organized with a President, elected by General Convention, an executive committee, and other administrative officers. This Board of Missions supervises the work and machinery of expansion in the territory outside the organized dioceses. The Board is thus responsible for carrying out the programme of Church extension, but is itself responsible to the General Convention. The centre of the administrative activities of the Missionary Society is in the Church Missions House located in New York City.

Of considerable interest are the provisions for regulating the revision of the Book of Common Prayer or other service-books. The Book of Common Prayer having been duly authorized is declared to be in use in all the dioceses and missionary districts. After that, the regulations governing alterations are designed to secure great deliberateness of action. No alteration or addition is to be made unless such change shall be first proposed at one triennial meeting of the General Convention, and

by a resolution of that session sent within six months to the Convention of every diocese, which is to take the proposals under consideration. Opportunity is thus given for discussion and the instruction of the deputation from each diocese how to express the mind of its constituency. Such proposals may be adopted at the next triennial session of the General Convention by a majority vote of the Bishops, and a concurrent majority vote of the clerical and lay deputies voting by orders. This regulation fixing the minimum of time necessary for final adoption is in practice likely to work towards the prolonging of the interval before final adoption, as the work of revision and report may be assigned to committees whose reports may be recommitted for further consideration.

Quite elaborate and detailed regulations are provided in regard to candidates for the Ministry, their approval, preparation intellectual and spiritual, the steps to ordination, and the duties of clergy in their several fields of work. Canons also provide for the trial of clergy of any of the three Orders, for sentence, suspension, and deposition. The last-mentioned form of discipline reduces the subject of deposition to the status of a lay communicant of the Church, without the right to exercise the functions of the Ministry. It has graver results than suspension, removal from a particular cure of souls, or inhibition, but it is not an equivalent to excommunication. The deposed Minister may be restored, but not by the sole action of the Bishop of the diocese where the deposition was pronounced; he must seek the advice of his standing Committee and be armed with the approval of four out of five Bishops of neighbouring dioceses to whom he shall have submitted his proposed action.

The canons of the American Church on marriage still

allow the exception that the "innocent party" may marry again and permit such a marriage to be solemnized but also provide, "that it shall be within the discretion of any Minister to decline to solemnize any marriage".

The dioceses and missionary districts are made up, by canon, of parishes and congregations, with the provision that every congregation shall belong to the diocese or missionary district in which its place of worship is situated. The distinctions and provisions in regard to such local organizations arise in part out of the situation in a new and extensive, as well as very irregularly settled territory. Parish boundaries are difficult to fix in practice and there is no deeply-rooted tradition that communicants shall count the church nearest to them as their parish church. In general the regulations regarding intrusion, both of bishops and priests, follow the usual canons as to jurisdiction. The priest who has the cure of souls as chief Minister in a parish usually bears the title of Rector. A priest in charge of a congregation not possessing the status of a parish is ordinarily called the Priest-in-charge, in a few cases Vicar. The term Vicar is also found in use where a parish, such as Trinity Parish, New York City, has a number of places of worship, the priest in charge of such chapels bearing the title of Vicar. The term Curate is almost invariably applied to an assistant minister, rather than to priests having a distinct and independent cure of souls. Parishes are organized with a vestry consisting of wardens and vestrymen. The vestry, except when diocesan or civil law makes other provision, "shall be the agents and legal representatives of the parish in all matters concerning its corporate property and the relations of the parish to the clergy". Under the latter

clause, and further regulated in detail by diocesan rules, comes the function of the vestry in calling a priest to the position of rector. No minister of the rank of deacon is held capable of becoming rector.

A recent provision for a recognized need is found in the establishment of a Church Pension Fund and the endowment of the fund, by individual contributions, to the amount of several millions of dollars (about £1,200,000). This fund is to be administered in conjunction with amounts annually contributed by parishes which accept the arrangement that a clergyman reaching the age of sixty-eight may be retired on a pension, the amount of which is regulated on a sliding scale, according to his years of service and the average stipend received. The system has been put in operation so lately that it is difficult as yet to determine how far it will work with equity and success.

Only such matters dealt with in the constitution and canons of the American Church are here alluded to as have to do with local and national circumstances, or represent the method adopted in dealing with old problems under new conditions. The background of all the canonical regulations is, of course, the general law and canon and customs of the Church historically in accord with its doctrine and worship.

CHAPTER VI.

SPECIFIC PROBLEMS.

Two race problems confronted the Church in the United States from the very first, problems not of her making but none the less binding in the duty of dealing with them—the problem of the African negroes and that of the North American Indians, the “red men” of aboriginal occupation.

The slave-trade of the colonial days had introduced into the new land of America the African tribes in great numbers. On the soil of the western hemisphere these black people or negroes multiplied with rapidity, being a prolific race. Slavery was confined principally to the southern colonies. The settlers there used the slaves for the cultivation of plantations and for all kinds of manual labour. They were treated very much like private property, bought and sold with little regard for family ties in many instances. In certain respects their lot was not a hard one, for their temporal care was to the economic advantage of their owners. Little was done for their general education and uplifting, but where their masters and mistresses were of Christian training, and realized that a measure of responsibility rested upon them for the religious care of their slaves, the latter were brought up in the religion of their owners. The independence of the United States brought about no alteration of the status of the negroes. Not until

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the Civil War between North and South had been decided did the full problem of the African negroes present itself to the American Church. Slavery was abolished by the Emancipation Proclamation in 1863, and the entire "coloured" population henceforth entered into the status of citizenship.

The Church has had ever since to deal with the complexities and perplexities of the question of the Christianizing of the negroes and providing for their spiritual welfare. It must be remembered that there was a race prejudice against the Africans whereby the white population found it exceedingly difficult, if not well-nigh impracticable, to treat them as equals. In a few cases a kind of mutual affection between the "white" masters and the "black" dependents met the demands of the situation. In general, dislike and repulsion between the races was mutual. The Church clergy in the South found little difficulty in ministering to both races in one congregation up to a certain point. When, however, the full liberties of citizenship developed a grouping together of the coloured people apart from the white population, so that to some extent they formed separate communities for social and commercial purposes, and began to live in many respects their own life, the difficulty of parishes of mixed congregations made itself evident. All the religious bodies experienced the same trouble. Questions as to a native ministry of their own people and of separate organization to some extent self-controlled have been frequently under consideration. Other Christian bodies have frankly dealt with the issues by establishing distinct sections officially denominated "coloured". There exist at present an "African Methodist Episcopal Church," and also a "Coloured Methodist Episcopal Church," a "Coloured Regular

Baptist," and a "Coloured Presbyterian" denomination. These are to be carefully distinguished from the bodies known as "Presbyterians South," and "Methodists South". The American and Roman Churches, however, have not developed such racial classifications, which indeed do not correspond with the inner spirit of the Church wherein "there is neither Greek nor Jew, barbarian, Scythian, bond nor free". The American Church has included a coloured Ministry in her body of Clergy, admits coloured communicants on equal basis with others, and on the other hand many of the workers among the coloured population and parishes are white folk. In cities and large towns coloured congregations frequently have their own separate Church buildings and clergy, white or coloured. In smaller centres, especially in the North where the relative proportion is small, there is an intermingling of both races. Coloured educational institutions have been founded under the auspices of the Church, and special Missions established in Africa and Haiti. For this latter work a Bishop of African descent was consecrated as early as 1874 and another for the African Mission in 1885.

The question of a coloured, or African, episcopate for the Church in the United States has been frequently debated and left undecided. Very recently, however, the step has been taken and two negro Bishops have been consecrated for work among the African coloured race in the United States. According to the latest official statistics the total of the negro population in the United States is ten millions.

The North American Indians are a vanishing race. Originally the inhabitants of the land when it was discovered and explored, this people have been gradually pushed back from the Atlantic coast and dispossessed

of their property holdings. The causes for their steady decrease in numbers need not be discussed here. It is sufficient to state that they are now to be found in considerable numbers only in the far West and North-West and in certain territorial "government reservations" where lands have been granted to them by the United States. Work among these North American Indians has been carried on by the American Church throughout her history. A considerable number of clergy have been ordained to the priesthood from these North American tribes, and catechists from their own race have assisted in missionary work amongst them. In the main, however, the Church work among these tribes has been a department of the ministrations of the Church wherever the jurisdiction or diocese includes this race, rather than any attempt on a large scale being made to make permanent a separate organization. For a time a Bishop was assigned to such separate work—the well-known Bishop Hare—but with his death the distinct jurisdiction was absorbed into other episcopal oversight.

The enormous immigration of nationalities into the United States and the dispersion of these foreigners over the whole land constitute a series of problems, by no means simple. Almost every form of Christianity is to be found. In innumerable cases no organized representation of the particular form of religion is to be found in districts where a considerable number of adherents may have settled. Language and other obstacles present themselves on any attempt at Christian work. The American Church, with its relatively small number of Bishops and other clergy, at best can only touch the fringe of such opportunities. The position consistently taken of not proselytizing from other portions of the

Catholic Church stands against attempts to do more than to minister where possible and where such ministrations are acceptable. Between certain parts of the Eastern Church, Russian, Greek, and others represented and organized in the United States, and the American Church, relations are increasingly cordial. In certain sections, e.g. the Diocese of New Hampshire, these Eastern Christians already far outnumber the communicants of the American Church but are coming to look to the latter for some spiritual privileges. The Anglican and Eastern Orthodox Church Association has accomplished much towards bringing into intelligent and appreciative relationship the two communions that are both Catholic, but not papal.

In countries where for commercial purposes there is a resident population of Americans, including communicants and adherents of the American Church, an organization of Bishops and assisting clergy has been introduced, and thus the Church finds itself face to face with the Latin Church in Latin America. Such countries are Mexico and Brazil. Two attitudes are possible in these conditions. The American Church may simply minister to its own people and such as come to her without previous affiliation with the Roman Church, or the ground may be taken, because of the low level of religious life in general, that the Church should deliberately draw to herself as many as possible of the native population. The question as to the right and the wisdom of thus working in apparent competition with other portions of the Catholic Church is debatable. So far, however, no notable success has attended this work in Latin America sufficient to encourage on practical grounds the expenditure of men and resources in such countries. The work in the Philippine Islands among

the Igarote inhabitants is of the nature of pure evangelization.

Were the resources of the American Church in men and means far greater than is the fact, as great proportionately as those of the English Church, these problems which can only be grasped after study at close range would be difficult in the extreme. With the comparative feebleness of the Church in the United States on the material and ministerial sides the situation would be disheartening, were it not that such a state of things is not the fault of the Church, at least not directly. The disunion of Christendom exhibits—particularly in a country settled and continually recruited from the Old World—the evils resulting from historical separations and deliberate schism.

CHAPTER VII.

THEOLOGICAL EDUCATION AND THEOLOGIANS.

THE United States from the beginning of its independent life laid strong emphasis upon education, but was by force of geographical situation compelled to provide institutions of learning within its own limits. This is true concerning education in general, the common, university and technical training. In connection with general education the Church of the United States has taken a large share. Institutions corresponding to the Public and Grammar Schools and Universities have been founded and developed under the auspices of the Church. But we do not necessarily or usually find similar provision for theological education. There is nothing to correspond to the theological tripos, or other divinity subjects which may be chosen in English Universities by those proceeding to a Bachelor's Degree in Arts, and which may be made the preliminary or sole theological preparation for Holy Orders. Consequently, and, in the early years of the American Church's career, because of the impracticability of sending men across the ocean to receive theological training, a system of education of candidates for Holy Orders has been developed very much as technical, scientific, and other vocational training have been developed in other cases and countries.

The training of candidates for the Ministry was early
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the subject of canonical legislation by General Convention and continues to be, within certain limits, regulated by that body. An outline course of divinity studies is indicated, on the basis of which the examinations, held under the arrangement of the Bishop of the diocese, with Examining Chaplains appointed by him, are conducted to test the intellectual fitness and acquirements of those offering themselves for ordination. A knowledge of Hebrew and Greek is required by canon, but permission is accorded to Bishops to dispense their candidates from the study of the former, and under certain circumstances, of the latter also. A wide range of other theological departments is prescribed under the canons. The holding of a University degree in Arts has never been imperative as a pre-requisite to acceptance for ordination.

The institutional provision for the study of theology consists of a system of Theological Seminaries, which, though occasionally found associated with some University, are practically independent of such affiliation except in matters of non-theological bearing. The first of these Seminaries to be established was initiated by act of the General Convention in the early part of the nineteenth century and is under the supervision of that body, which exercises its advisory and visitatorial powers through a Board of Trustees appointed in part by the Convention, in part by the Alumni of the Institution. Its title is The General Theological Seminary. It is situated in the city of New York. It began its work of theological training a hundred years ago, on May 1, 1819, and has since then been the official as well as the largest theological school of the American Church. Other such schools have been established in different parts of the United States for the same pur-

pose—in New England, Pennsylvania, Virginia, Wisconsin, Ohio, Chicago, Minnesota, and on the Pacific Coast. None are purely diocesan institutions, but each was founded to meet the needs of a section of the Church or for missionary work or to represent some school of theological thought.

The course of study in these seminaries extends over three academic years of about thirty weeks each, at the conclusion of which students graduate with the diploma of the institution certifying that its course of study has been followed under prescribed conditions. No Arts degree is given to graduates, nor are the studies of a curriculum in Arts included in the prescribed course. The study is confined to theology in its many branches. Graduate courses, however, lead up to the higher degrees in Divinity, and such advanced students may go on to the degree of Bachelor and Doctor in Divinity. Such an extended time of theological preparation is peculiar to the American Church.

The General Convention has in recent years established by canon a General Board of Religious Education, "the purpose of which shall be the unification and development of the Church's work of religious instruction, as carried on by primary and secondary schools under the auspices of the Church, and especially through the Sunday School". Its work is at the present time being developed and systematized under the superintendence of provincial departments in relation to the General Board.

Only in a very few cases are there any parochial week-day schools to be found. The peculiarities of the parochial system in the United States and the high grade of common schools have acted against any attempts to introduce schools for secular education under Church

auspices and with full daily religious instruction. The schools provided by the State are not allowed to give distinctively Church teaching and the great majority of the children belonging to the Church receive their Christian teaching at home, in Sunday Schools, and in Confirmation classes.

The relatively small numbers of clergy available to cover the field of parochial work, enormous in the extent and variety of its activities and needs, and the almost complete lack of endowments and foundations for theological study and productiveness apart from parochial work and teaching, operate to limit the clergy as to time and opportunity for preparing and publishing works in the departments of theology. Extempore preaching, that is, without the sermon fully written out, prevails throughout the American Church, and as one result the sermons, addresses, and instructions given, which would often be of permanent value, are not ready for publication at the time. Hence much excellent material is not available for use. Moreover, the public that would purchase theological literature is at best small, and when such literature appeals mainly to the small membership of the Church, the experiment of publishing written works is a hazardous one. The Church in the United States has no such reading public as that which, in England, in ordinary times, buys such a weekly as the *Church Times* at book-stalls throughout the land each week and exhausts the supply in a day. These conditions are noted in order to make clear one aspect of the small output by American Church writers in theology and in devotional literature. Also, the best is always obtainable from other countries.

Nevertheless, some theological work of sound scholarship has been produced. Several lecture foundations

provide for courses to be given periodically to an institution or to the public, somewhat on the same plan as the Bampton Lectures. The oldest and best known of these lectureships is the series entitled The Bishop Paddock Lectures, delivered annually in the General Theological Seminary, in New York City. Representatives of the best American theological scholarship have been invited to offer the fruit of thought and research on this foundation, and for the past twenty years English Theologians have alternated with Americans as Paddock Lecturers. The best known series of Paddock Lectures by theologians of the United States include: *The Sacramental System*, by Morgan Dix, D.D., late Rector of Trinity Parish, New York; *The Use of Holy Scripture in the Public Worship of the Church*, by Rt. Rev. A. C. A. Hall, Bishop of Vermont; *The Faith of the Cross*, by Rt. Rev. Philip M. Rhinelander, Bishop of Pennsylvania; *The Doctrine of the Holy Eucharist in the Early Church*, by Rev. Lucius Waterman, D.D.; *Evolution and the Fall*, by Francis J. Hall, D.D. Among English lecturers on this foundation have been the Bishop of Edinburgh, Rt. Rev. G. H. S. Walpole, D.D., sometime Professor of Dogmatic Theology in the General Theological Seminary; Dr. Mason, Dr. Figgis, Dr. Temple, and Canon Lacey. Similar lectureships have been founded in connection with other theological schools.

In the department of Dogmatic Theology, the Rev. Francis J. Hall, formerly Professor in the Western Theological Seminary, Chicago, now Professor in the General Theological Seminary, has contributed works on The Kenotic Theory and Evolution and the Fall, and is now publishing a complete Anglican *Summa* of Dogmatic Theology. Other dogmatic and philosophical writers of note have been the Revs. W. P. Du Bose, of

the University of the South, A. V. G. Allen and E. P. Nash, of the Cambridge Episcopal Theological School, George C. Foley, of the Philadelphia Divinity School, and Wilford L. Robbins, sometime Dean of the General Theological Seminary.

Works of permanent value in Church History have been produced by Rt. Rev. Wm. Stevens Perry, late Bishop of Iowa; Rt. Rev. Leighton Coleman and Rt. Rev. F. J. Kinsman, successive Bishops of Delaware; the Revs. Milo Mahan, former Professor in the General Theological Seminary; Lucius Waterman, Henry R. Percival, and Roland G. Usher. The Rev. W. G. McGarvey, in his compilation, *Liturgiae Americanae*, arranged on the plan of Keeling's *Liturgiae Anglicanae*, and the Rev. Samuel Hart, late Dean of the Berkeley Divinity School, have made valuable contributions to the study of Liturgies.

In Biblical theology, the Marginal Readings Bible, edited by a committee of American Church scholars, whose chairman was the late Professor C. W. E. Bigsby, has taken a high place amongst translations of the Scriptures.

A considerable amount of devotional theology, sermons and controversial literature is continually in process of publication, prepared especially with reference to local religious conditions and for the theological and spiritual instruction of Churchmen in the United States, and with reference to the interdenominational differences which are brought to the front in connection with movements towards Church Unity.

Theological periodicals are numerous, ranging from parish and diocesan magazines to publications of a distinct theological character. The weekly *Living Church* and *Churchman* represent the class of religious

periodicals which combine Church news, consideration of current questions, and popular religious literature, while *The Witness* and *The American Church Monthly* recently established, aim at reaching out in other directions. The latest of American Church magazines is the *American Theological Review* (quarterly), including many names on its editorial staff representative of Church scholarship in the United States and having in association with them a number of English and Canadian theologians. In general, there is a marked tendency towards the production of work, in all departments of religious learning, of scholarly and definite value.

The best theological library in the United States, possessed by any institution of the American Church, is that which belongs to the General Theological Seminary, including the Hoffman Collection of Bibles, which is probably unsurpassed in the completeness of its Latin texts. Three valuable manuscript codices of the Gospels are among the treasures of the Seminary which have recently been collated and the results published for the use of Biblical students. The library is also particularly rich in the departments of Liturgics and Patristics, and in very full source material for the history of the American Church. Together with the contents of other distinctly theological libraries and the libraries of American Universities and other collections, public and private, a large and valuable apparatus is ready at hand for work in every department of theology without recourse entirely to European collections.

The Universities in the United States, with the exception of a very few Arts Colleges, are not under the supervision and control of the Church. In general, the larger and better known Universities are not distinctively Christian in the sense of throwing strong weight on the

side of dogmatic Christianity. Little provision is made for positive religious influence upon the undergraduates, such work being left for organizations outside the University proper, or to "Church Houses," or student societies like the S. Paul's Society of Harvard University and the Berkeley Society of Yale College. The University Faculties often include eminent scholars whose teaching is not only anti-Christian but aggressively opposed to the tenets and apologetics of the Church. There is little traditional Christianity remaining in these institutions, although many of them were founded primarily for distinctively Christian education. Positive and definite Churchmanship thus is maintained in the face of pronounced opposition, and the Church has not as yet dealt satisfactorily with the evidential presentation of Christianity calculated to meet this undermining influence. The American undergraduate rarely has clearly thought out and formulated his religious position after consideration of the claims of the Church.

College, University, and technical education are thus seen to be commonly divorced from Christian, not to say Church, teaching. The schools of lower education are largely precluded by civil regulations from giving positive Christian instruction, in order to avoid the complications arising from the great variety of religions represented among the pupils, ranging from Roman Catholics to Jews, and from those brought up at least to believe in prayer to those absolutely without the most rudimentary knowledge of Christianity. The situation is clearly one which makes against the position of the Church. Roman Catholics receive religious instruction in parochial schools and in their parishes and are taught to class the American Episcopal Church with Protestant bodies. The school text-books chiefly in

use present the unhistorical and fallacious view of the Reformation which un-churches the Anglican communion. In face of these misrepresentations, the American Church does not loom with such apparent strength as to carry conviction as to her claims by sheer force of numbers and simplicity of history. The same old attacks and allegations have to be met repeatedly and the Church is kept constantly on the defence. Inevitably compelled to set forth her claims in the fullest manner, one of the beneficial results is that Churchmen come to understand their own history and claims and to base their religious affiliation upon sound convictions. The Church in the United States must stand or fall in the end on its own merits, rather than because it meets the ordinary tests of success or of any help or prestige proceeding from the State. The situation is thus seen to be both disheartening and encouraging at the same time. Some of the most popular books dealing with the religious situation have been those prepared to meet the misunderstanding and attacks upon the fundamentals of the Church and her Catholic heritage, notably, *Reasons for being a Churchman*, by the late Rev. Arthur W. Little, and *Catholic Principles*, by Rev. Frank N. Westcott, both setting forth with great effectiveness such a Church apologetic as the religious conditions in the United States demand.

CHAPTER VIII.

THE INNER LIFE OF THE AMERICAN CHURCH.

THE really vital matter, after examining the salient points of the history, liturgy, and organization of the American Church, is to inquire: what is its life to-day? how does it reach out and touch the religious life of this nation? what is its influence in proportion to its numerical strength, its attractiveness for those unattached in religion who are looking for a Church home, the fullness of its life in respect to its Catholic heritage, its outlook for the future in face of problems of Church unity and those sure to arise from war conditions? Many or most of these points are conditioned by factors which lie beneath the surface and are not discernible to the casual observer, and not easy to appreciate, except by those who realize that it is true of the Church as a whole, in a nation, in the individual, that its "life is hid with Christ in God". Weaknesses are more likely to be apparent, strength to be hidden. The actual appearance of the Church in any one section, city or country, East or West, is no criterion of its actual strength or weakness.

Inextricable from amongst a multitude, continually being added to, of rival sects and bodies outside the communion of the Catholic Church whose aims are to elevate the moral level of life by earnest ethical and inspirational preaching, elaborate organization for social

welfare, the strong effect of personality as a foremost means of producing conviction, and by the emphasizing of some one or two points in setting forth the gospel to the exclusion of all the others, the American Church has never found it easy to persuade men to make the intrinsic worth of the sacramental system the very centre of spiritual life and action. The American people as a whole, all local religions (even Roman Catholic) and nationalities which become naturalized eventually, are emphatically Pelagian, that is, self-reliant in religion as in national life, not admitting the need of supernatural help, and so "instinctively afraid of any teaching in religion which seems to bring God too near". Hence, strong teaching on the Sacraments is liable to fall on very hard ground. The meaning of "salvation" and the need of Baptism as "requisite to salvation," the reality of the indwelling of the Holy Spirit and the insurance and gift of His presence by the laying on of hands in Confirmation, the need of frequent reception of the Sacrament of the Altar, and the supernatural Presence of Christ with His Church, accompanied by strong teaching on worship, as distinct from preaching and good thoughts—all are liable to be catalogued as supernatural, which suggests to most minds superstition, or as a matter of individual choice, or as matters which are "all right if you believe in them". The overwhelming mass of people seems unable to get much further than Christ as an Example Whom they feel it difficult to imitate, and they seem almost incapable of grasping the truth that He has at His disposal the power to enable us to follow Him.

Now, in the midst of such an environment, the sacramental life with its logical adjuncts is sure to find the

odds against it in any estimate of the fruits of religion. Yet it is almost a commonplace to many that the distinctive success of the Church is closely related to the number of those who make full use of the sacraments regularly and frequently and with proper preparation therefor. The Holy Eucharist, daily and as the chief act of worship on Sundays and Holy-days, and the use of sacramental confession are the features of Church life and spiritual growth which are of prime significance. Whatever advance is made in these directions constitutes solid growth and deepening. But the number of churches of the American rite where there is a daily Eucharist is very small, considering the extended territory, probably at the utmost only about 125, including the Chapels of Religious Houses and institutions. There are many dioceses where no daily Eucharist is found, and few places outside of large cities where it is maintained. It is still the rare exception, hardly known to the majority of our Church people, thinly-attended, and frequently only stamping the parish in the mind of the community as "advanced". No particular objection is made, no one persecuted for having it. The truth is that the idea of daily services as a normal standard forms practically no part of the life of any body of Christian people. Daily Matins and Evensong, or services of any kind, outside of Lent and special occasions, fare practically the same. Nevertheless, the growth of the daily Eucharist and its evidential value are manifest. The idea is treated as novel, but not without some argument in its favour. The Sunday Eucharist is the rule in the majority of dioceses, towns, and cities, though not well well-attended by the large majority of communicants. The early Eucharist on

Sunday is attended with regularity and faithfulness by the very few. The rank and file of communicants never attend at that hour, excepting at Easter and on a few fixed days of local interest. The tyranny of the first Sunday in the month as the only occasion when communicants in large number remain throughout the entire office is still fastened upon American Church life. The late Choral Eucharist on Sunday forenoon and the Missa Solemnis with full ceremonial are not usually found outside of large towns and cities, and even there are uncommon. It cannot be said with accuracy that the restoration of the Holy Eucharist as the chief act of worship has come to be realized widely, though the gains have been solid and made in the face of manifold and great difficulties. Parishes with only a monthly Eucharist, and evening communions, are rarely found. Between the extremes lies the general mean of average Church people who live a feeble sacramental life.

It is difficult to estimate how wide-spread is the use of sacramental confession. There is open teaching that the privilege is to be had and an increase of priests who are skilled in the spiritual guidance of souls. Along with the extending observance of Quiet Days and the holding of Retreats for lay people, with the emphasis laid upon confession before Confirmation, and the work of chaplains in penitentiaries and houses of refuge, and with the general effect of the observance of Lent and Good Friday to stir up consciousness of sin, the wide extension of the number of those who have made at least a first confession is witnessed to by the combined experience of a large number of priests. One significant fact as to the use of confession is that it is less confined to a particular kind of "Churchmanship" than might

be supposed. It is not by any means accurate to say that only "Catholics" or "High Churchmen" use the sacrament of penance. The growth of the appreciation and use of this sacrament is a most encouraging feature of Church life.

The sacrament of Holy Unction is administered in many places at the present time. Some Bishops consecrate the Holy Oil for this purpose regularly. The laity, however, are still in deep ignorance as to the rite, its distinctive grace, and its antiquity. The perversion of this sacrament, by reserving its administration until death is imminent, which is the practice of the Roman Catholic Church in its overwhelming occupation of the religious field, operates against the Church's teaching as to the proper and ancient use of Holy Unction. The Reservation of the Blessed Sacrament for the communicating of the sick has made headway almost purely because of the intrinsic reasonableness of that mode of provision for those who cannot attend the ordinary ministration in the church or who are near to death. Hardly any privilege of the Church makes its way into acceptance so quickly and without controversy as the communicating of the sick with the Reserved Sacrament. The public and continual reservation of the consecrated Elements in such way that the faithful may have access for purposes of worship is not common and its lawfulness is now under debate. It is true, however, that in thirty-seven dioceses Reservation is practised regularly, with the knowledge and quasi-assent of the Bishop in most cases.

Open churches are frequent in cities, and the use made of them by individuals for private prayer is encouraging. The sittings are almost invariably free, only a small number of older parishes retaining the system of rented

pews, and few new church buildings continue any such custom. Church architecture and ecclesiastical art are still in their infancy so far as wide appreciation is concerned. The visitor to the United States will find in the cities many church buildings of dignified and correct architectural plan and ornamentation. When one penetrates to the country and newly-populated districts quite another state of things is found. The small country church, of good proportions and sound design, with tasteful if simple adornment, is the rare exception. Usually such are in sad contrast with the village churches of older countries. The explanations are several, the small incomes of parishes and the lack of endowments being among the causes. A few dioceses possess Cathedrals with a foundation of Dean and Chapter, varying in several points from the English Cathedral system. In other cases the Bishop attaches to some large parish Church the status of pro-Cathedral where ordinations and other services arranged by the Bishop are held.

The "institutional parish," that is, a parish highly organized with a number of Guilds, Clubs, and other activities, and a plant of elaborate buildings and parish house equipped with assembly rooms, gymnasium, halls for entertainments and lectures, with the special aim of reaching out to touch the life of the neighbourhood and attract all sorts and conditions of men and women, not primarily for religious purposes but for a general uplift, are not many. Almost all large city and town parishes are provided with such parochial machinery but utilize it on a moderate scale. Wealthy parishes in cities often have mission churches or chapels in some quarter of the neighbourhood where the poorer class of the population can have the ministrations of the

Church and their own parochial activities apart from the parent church and with a separate staff of clergy. Such an arrangement tends to lay the American Church open to the charge of being a "class" Church and snobbish and undemocratic. In other cases there is a most salutary intermingling of rich and poor, educated and uneducated, those who move in different strata of society being in the easiest and most friendly relations of Christians who are members one of another. The institutional Church in America is more than likely to fail in making any deep spiritual impression upon those who are first reached by the creature comforts and the recreations afforded. The permanent stamp of the Church is less likely to be imprinted than in parishes where the immediate aim is to carry people on to become faithful and intelligent communicants of the Church. It is widely admitted that the other type of parish has failed. "Doctor X," remarked a clergyman to the Rector of the largest institutional parish in the United States, "your parish is, I suppose, the biggest thing of the kind in America." "Yes," the Rector is said to have replied, after a moment's hesitation, "and that is all you can say about it." There are no parishes in the American Church comparable on that side to S. John the Divine, Kennington, S. Agatha's, Landport in Fr. Dolling's time, S. Saviour's, Leeds, and hundreds of other well-known English parishes. For the most part institutional parishes in America are under the ecclesiastical auspices that lay less stress upon the Church in its sacramental life and more on elevating the morals than on social service as a primary duty.

By quite common consent and for evident reasons work in prisons, penitentiaries and hospitals and other institutions of a related nature is far more likely to be

entrusted to the clergy of the Church than to Dissenting ministers, with the proviso that the Roman Catholics are cared for by their own clergy. Accordingly, in every large city one finds a staff of clergy assigned specifically to that field of work. Peculiar opportunities are thus continually afforded to minister the medicines of the physician of souls to those who are in need first of having the conscience touched and then the ministry of reconciliation employed, and the soul set in the path of life. Also, the Church has special helpfulness for the patients, physicians and nurses in hospitals. Quite out of proportion to the number of clergy and communicants of the American Church is the amount of work of this character entrusted to its care. That which is a commonplace in other countries must be emphasized in the case we are describing, because it is one of several explanations why the "Episcopal Church" is more widely known than number and distribution would lead one to expect. It is recognized that this Church has special power and comfort for the sick, the sinful, and the sad.

Every form of development of Church life that characterizes the Church in England is to be found in the United States. Communities of men and women, living under the three-fold vow in the Religious Life, have been established and at work in America for nearly half a century. The Society of St. John the Evangelist, founded by Father R. M. Benson, included among its co-founders some American Priests and has furnished several of the professed members of the Society down to the present time. The Society has now a provincial house in Boston, and a Novitiate in Cambridge, Massachusetts, the seat of Harvard College, thus reproducing certain features of its early days when

it began its work in close touch with the University of Oxford. The Order of the Holy Cross, for men, is an American Order in its inception and has been founded for nearly forty years. Its monastery is at West Park, on the banks of the Hudson River, seventy miles north of New York City. It maintains other houses and work in Tennessee and in Connecticut. The number of communities for women, is large. Some are affiliated communities from English Orders, e.g. the Sisters of S. John Baptist, All Saints', and S. Margaret. Others were founded in the United States and include the Sisters of S. Mary and the Sisters of the Nativity. Their activities extend to schools, hospitals, parishes, and rescue work, and into departments of ecclesiastical art. Several schools for the training of Deaconesses also have been founded of late years.

Many English organisations for the emphasizing of some aspect of Church doctrine and practice have affiliated branches on the other side of the Atlantic. The Confraternity of the Blessed Sacrament, the Guild of All Souls, the Guild of the Love of God, the Guild of the Holy Ghost the Comforter, and the Society of S. Charles the Martyr are included among them.

On the other hand, the American Church has developed one organization on a large scale which has been introduced into England, the Brotherhood of S. Andrew, "an organization for the spread of Christ's Kingdom among men". The Girls Friendly Society in America and the Women's Auxiliary are potent factors in the inner life and work of the American Church, the latter undertaking and carrying through successfully many projects on a large scale in aid of the Missionary work of the Church.

An aspect of life in the American Church which

impresses visitors, but is not self-explanatory, is the position of ceremonial in the adornment and services of the Church. Bitter controversies have taken place, as has been noted in the earlier chapters, but these are now wellnigh unheard of. The Cross on the Altar and carried in procession, the Altar Lights, Eucharistic Vestments, and minor adjuncts, have all practically passed into the category of matters which are allowable, their introduction and use being conditioned in some degree by the attitude of the Bishop of the diocese, and somewhat dependent upon their acceptance by the local congregation or the predilection of the incumbent, but no longer likely to become a ground for ecclesiastical discipline. The "north-end" position in celebrating at the Altar is all but unknown. Copes, Incense, and Holy Water, are to be found to some extent, reredoses whose niches are filled with statues, figures of the Blessed Virgin and Lady-Chapels, are more or less common. Certain parish Churches have a service of extreme elaborateness. Adoration and Benediction are services publicly announced in a few instances. There seems to be no definite line drawn in ceremonial matters. This is partly explained by the absence of any general law in the matter, the rubrics of the Book of Common Prayer affording almost nothing relating to such adjuncts, the Ornaments Rubric being absent from the Prayer Book, and the so-called "Anti-ritual canon," to which reference has been made, having been repealed. It is not necessary to obtain a "faculty" before placing a reredos or a window or a rood-screen in a church building, from an official who is charged by Church and State with supervision over such matters. Consequently the individual priest and congregation are in the main left to carry out their wishes on their own initiative.

On the other hand, the ceremonial and the ornaments are liable to be developed without regard to the canons of ecclesiastical good taste or the usage established by custom long ago, and to degenerate into bad individualism. The divergence is not as to the relative authority of the Sarum or Roman Use, but of personal likes and dislikes, or sentimentalism, or "fads". Grotesque and unchurchly are many of the arrangements found in American churches, unliturgical and unpractical the services and customs. That which is making a better standard of propriety in such matters probable is the experience gained by clergy and laity in their visits and sojourns in England and on the Continent where the best in architecture and art, and the greatest dignity in worship, may be observed.

While there is such wide freedom in ceremonial and ritual, the same rule works in quite the opposite direction. Churches may be bare and Altars hardly decent, services slovenly and celebrants careless and irreverent, to a degree painful in the extreme. The individual responsible may claim that there are no rules laid down, no custom that can claim obedience. It is true that the widest latitude prevails, for instance, with regard to the manner of celebrating the Holy Eucharist. The free and easy attitude taken towards the whole question of the conduct of services and the arrangements of the interior of churches, while allowing the reverent, well-trained and well-read priest to maintain services of devotional warmth and liturgical correctness, removes all check upon the careless and irreverent. Behind practice, however, stands doctrine, and as the latter is more clearly taught, grasped, and appreciated, the former will be brought under control. In many respects America is still a young nation with a good deal of crudeness yet in evidence.

An interesting subject frequently advanced and discussed is the influence of the American Church with its Catholic heritage upon the enormous mass of dissenters which surround it. To the superficial observer the influence seems non-existent. They go on their courses with a sweep that ignores the Episcopal Church in their midst. But there is another side to the situation. The Church is often attacked, ridiculed, snubbed, hated, but seldom patronized. The calm dignity with which the thorough Churchman goes his own way with his order of festival and fast, his order of services, his definite practice in regard to marriage questions, his sacramental acts, commands in the end not only respect but intense interest. The other bodies are not slow to appreciate some of the Church's customs, the Christian Year, the Lenten season, Holy Week and Easter, the desirability of a norm of faith and practice. The Church is having a profound effect on the religious bodies around it. The rationale of her ways appeals to the minds of the devout and reverent. These bodies do not learn much from one another but they do learn a good deal from the Church.

Far more important, however, is it to watch and interpret the steady tide of individuals leaving their old affiliation and coming into the full communion of the Church. There is an attraction. In some cases, the attractiveness proceeds from a sense of worship, objective, warm, inspiring, answering to the needs of the imagination. In the midst of the barren Puritanism which characterised New England in and since colonial days the Church raises a standard that appeals to the craving of the soul for the surroundings which help to lift up the heart. Again, the definite teaching of the Creeds makes an appeal, where separated bodies have

gradually and inevitably let first one positive truth after another slip away, until the residuum is as cold and barren intellectually as the place of worship materially. Again, the assurance of the Church meets the need of the individual who is weary of drifting and longs for a rock of firmness. Drawn by these and other considerations, as the priest discovers from his acquaintance with people, a steady stream comes on into the home of the Church. The Church is recruited from outside its flock as much as from within. Confirmation classes in town and country present continually the phenomenon of but a few coming to renew their baptismal vows taken in the Church, but many who have come from other religious homes. Roman Catholics, Methodists, Lutherans, Congregationalists, and Unitarians, may all be found presented to the Bishop for the laying on of hands. If properly prepared and instructed in Church principles so that they come with conviction, if carefully shepherded after confirmation, these converts become as a rule Churchmen of strong loyalty. A further result of this movement into the Church is that young men who have fought out their spiritual and intellectual difficulties and have found their highest needs provided for, will again and again find a further vocation to the Priesthood. The ranks of the American clergy are recruited to a surprising extent from this class. In the largest theological Seminary of the American Church the statistics of religious affiliation usually show that not less than forty per cent. of those offering themselves for the Ministry were brought up outside the full communion of the Church.

It is because of its positive theology in the midst of negations that the Episcopal Church in the United States becomes a centre and rallying-point in such

movements as those towards Christian Unity. It has an historic ministry, it has a sacramental system, it does place Holy Scripture in its place of honour, and it does possess accredited statements of revealed truth. Hence it can reach out in all directions and point to definite and authoritative statements. The Eastern Church, when its immigrant members are face to face with the overwhelming strength of the Roman communion, finds in the American Church another Church that is Catholic and yet does not admit the papal claims. Should the Episcopal communion begin to waver and quibble and to speak with uncertain voice, its prestige would wane and disappear. Until then it continues providentially a centre of recourse.

But while this is the true position of this branch of the Catholic Church, it must be admitted that at the present moment there is reason for considerable disquietude. The American Church is surrounded by rationalism, and by religious bodies that have drifted into a rationalistic theology. Little by little their hold has been loosened upon the verities of the Christian Revelation, the deity of Christ, the full doctrine of the Incarnation, the bodily Resurrection, the divine personality of the Holy Spirit, and His presence in the Church, in a word, upon the supernatural altogether. American Church theology has not been able to withstand entirely the dangerous environment. A strong and growing body of priests and lay people, even of Bishops, take the rationalistic position and teach continually such principles as overthrow the Faith. For that they substitute many alluring and specious principles—of broadmindedness, of social service, of sympathy, of the authority and decisiveness of modern theology. Under this system the doctrine of man's weakness and sin, his dependence

upon God, disappears. The nation itself, given to materialism, flushed with success, eager to avoid all disagreeable things, finds in this maimed gospel a religious sedative. People in general are not conscious of the need, at every step, of God, of sacraments, of authority. The Church may need them, is their attitude, but they do not need the Church.

It is this school of thought and teaching that is strong and aggressive at the present moment. It has the popular ear. It sounds a popular note. There is no open breach with the Church but there is a danger of a practical break. Just now there is a good deal to uphold the contention that in close association, under the same outward government, with the same service-book and formularies, two sections are working side by side, with essential differences held individually, and with the constant menace of open rupture. It is well that all parts of the Anglican communion should know one another's weaknesses. The American Church is entering and passing through such a phase of experience as inevitably must be faced.

What may be said to be an historic weakness in the American Church is the lack of a long-established tradition in matters of her own life and method. Every crisis that arises brings the necessity of trying experiments and resorting to expedients. There are few precedents that can be applied to new cases. English precedent is likely to fail because the State has no part in deciding issues for the Church. Should attention turn to some other portion of the Church, the papal contentions or utterly different circumstances prevent the drawing of inferences. The Protestant world around frankly solves new problems by abandoning old principles. The American Church is making and must

make its tradition, which gradually will act as a steady-ing force.

In concluding this subject, of the inner life of the American Church, it seems imperative to point out clearly, at the risk of being accused of presumption, why the Church in the United States, actually at such a disadvantage in comparison with the other religious forces that often combine against it, still continues to loom up as "a city set on a hill". Appended to this history are statistics and graphic illustrations which will present to the eye the extraordinary situation. There is not a single State in which Episcopalians show up in strength; many in which the American Church is simply classed with "all others". The traveller might journey for hours at a time or for hundreds of miles without seeing a single town where there is a parish or congregation of the American Church. He does find States where the Roman Catholics completely swamp all other religions; other States where the same is true of the Methodists, the Baptists, the Lutherans, and the Mormons (the Latter-Day Saints). The very sections where the Church began historically are sections where it is now completely overshadowed. It cannot claim many brilliant preachers or scholars. Its wealth is no greater than that of many others. It has convulsions and disputes which are made quite public. It does not exploit some one great point of Christian truth and stand or fall with that. It gets no help or prestige from the State.

The two outstanding considerations which suggest at least the reason for this strength out of weakness, though most certainly they are not exhaustive, are:—

1. The American Church is strongly Anglo-Saxon. That means that, amid the confusion of nationalities

in religion as in everything else in American national life, a certain poise and restraint, neither inertness nor lack of initiative, which the Anglo-Saxon temperament continually exhibits, characterizes the Church which is inextricably intertwined with the Anglo-Saxon race wherever found.

2. It is Catholic, unqualifiedly Catholic, not papal, nor Eastern, nor Western, excepting in the un-ecclesiastical application of the term to the Western hemisphere. It is the Catholic Church of Anglo-Saxon derivation in the independent atmosphere of America.

Interpreted in accordance with the environment where it finds itself at work by force of circumstances the Church Catholic of English derivation in the United States may be compared to a clear-toned bell heard amidst the jangle and discord of the 186 religious bodies in American life. It does not overwhelm by its thunderous strength nor is it so faint that it is drowned by the sounds around it. It does not give out the high-pitched note of extreme radicalism, nor the jarring tone of novelty, nor the harsh, irritating note of Puritan Pelagianism, but a strong, true dominant note which many turn to and others cherish as the keynote of the fullness of Christian life.

SUMMARY OF STATISTICS FOR 1918 AS COMPARED WITH
THOSE FOR 1917, INCLUDING THE UNITED STATES AND
FOREIGN MISSIONS.

(From the *Living Church Annual* for 1918-19.)

	1918.	1917.
Clergy	5,939	5,895
Candidates for Orders . . .	336	391
Postulants	393	387
Lay Readers	3,124	3,161
Parishes and Missions . . .	8,561	8,611
Baptisms—Infant . . .	41,365	50,012
Baptisms—Adults . . .	9,634	11,855
Baptisms—not specified . . .	2,480	5,466
Baptisms—Total . . .	53,479	67,333
Confirmations	42,766	54,324
Communicants	1,078,912	1,090,585
Marriages	27,433	27,565
Burials	43,872	49,228
Sunday School Teachers . . .	50,918	55,488
Scholars	447,698	479,317
Contributions	\$19,705,172	\$21,525,249
Dioceses		68
Missionary Districts		32
Bishops		115
Diocesan		89
Coadjutor		10
Suffragan		8
Retired from episcopal work		8

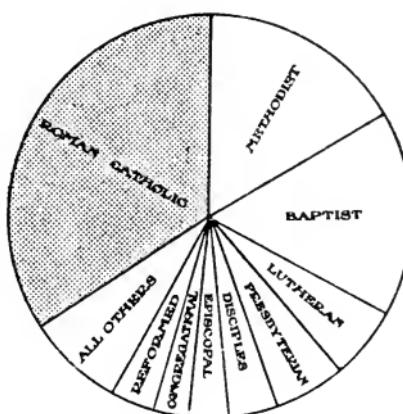
The comparative diocesan strength (or weakness) is not evident from the summary statistics given. The diocese of New York (which includes New York City and contiguous territory), where the American Church is

numerically and financially at its greatest strength, reports 412 clergy and 95,952 communicants, an average of about 250 communicants to one priest. As a considerable number of city parishes report from 1000 to 5000 communicants, the average outside the city will be much reduced.

The smallest number of communicants reported from any organized diocese is in the diocese of Marquette, a portion of the State of Michigan, where 2,941 communicants and twenty clergy are scattered over an area of 21,000 square miles and amidst a population of 324,628. The diocese of Lexington, a part of the State of Kentucky, in the Middle West, reports seventeen clergy and 3,296 communicants, in an area covering 19,983 square miles with a population of 1,087,443.

All these statistics are probably slightly an underestimate, owing to a recent change in the basis of the figures and the period covered by the reckoning. The comparative results would, however, not be materially altered.

TABLE I.



A

DISTRIBUTION OF THE MEMBERSHIP OF THE LEADING RELIGIOUS BODIES IN THE UNITED STATES ACCORDING TO THE LATEST CENSUS (1910).

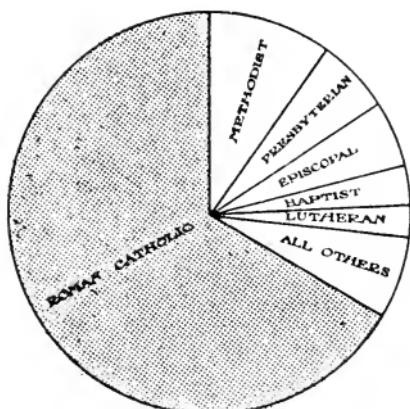
The area of the circle on p. 106 represents the Church membership of the entire country, the several sectors the proportional strength of the several denominations. Nearly two hundred religious denominations are included, some of them only nominally Christian. Different methods of reckoning membership prevent the figures being absolutely uniform as to basis. The diagrams given, however, are approximately correct. The term "Episcopalians" is that applied to the American Church in the Government census, and quite erroneously groups the Reformed Episcopal Church, which is a schism from the American Church, with the latter, thus enlarging somewhat the apparent strength of the "Episcopal Church".

The total population of the United States is now (1918) upwards of one hundred millions (100,000,000). The total Church membership is given as 42,044,374.

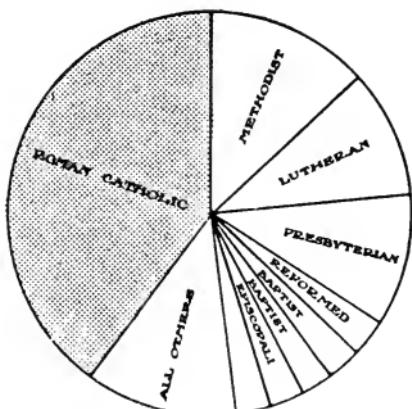
The membership of the leading denominations is given as follows, according to the latest accessible statistics:—

Roman Catholics	.	.	.	15,742,262
Baptists (all bodies)	.	.	.	7,236,650
Methodists (all bodies)	.	.	.	7,165,986
Lutherans (all bodies)	.	.	.	2,463,265
Presbyterians (all bodies)	.	.	.	2,257,439
Disciples of Christ (Campbellites)				1,231,404
American Church (Episcopalians)				1,098,173
Congregationalists	.	.	.	790,163
Reformed	.	.	.	533,356

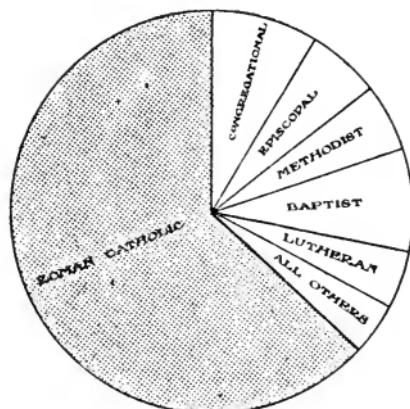
TABLE II.



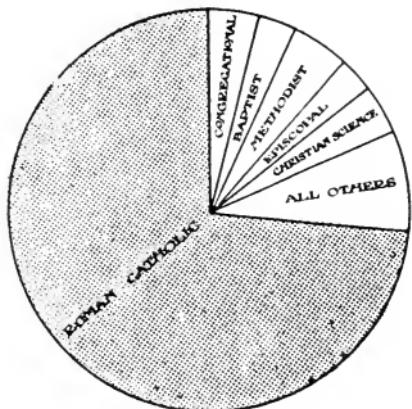
NEW YORK STATE.



PENNSYLVANIA.



CONNECTICUT.



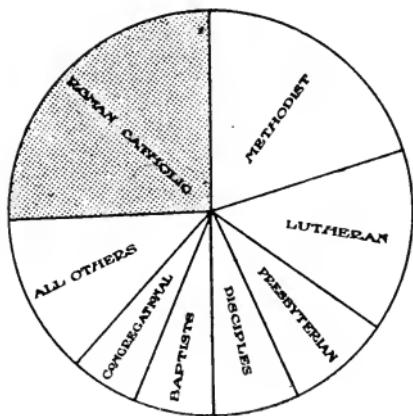
MASSACHUSETTS.

The diagrams of the distribution of the religious population in Table II represent a group of States on the Atlantic seaboard, among the earliest sections to be colonized. Pennsylvania and New York each includes several dioceses and are the strongest sections of the American Church numerically. Massachusetts contains two dioceses and is the strongest of the New England States in Church population. Connecticut is the oldest See actually having a resident Bishop.

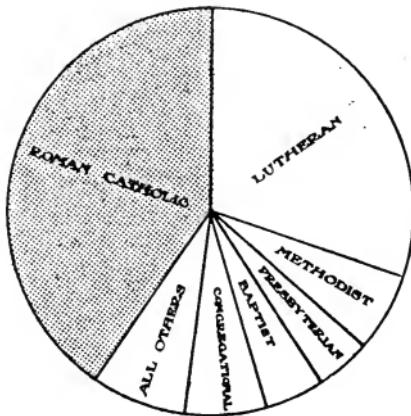
In all these States the American Church is completely overshadowed by the Roman Catholics and outnumbered by other religious bodies. In Massachusetts the Christian Scientists, with but half a century of history, outnumber the Episcopalians.

These States, it should be noted, gain in general population enormously from immigration, the immigrants coming from the countries where the Roman Catholic Church is the national religion. The apparent strength of the Roman Catholic Church in the United States must be discounted by the large loss of members drifting from their affiliation for one reason or another. Yet probably the proportionate loss for such causes is no greater than that of other bodies. Hence the comparative statistics remain practically the same.

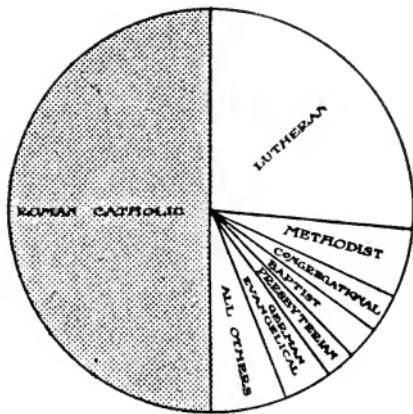
TABLE III.



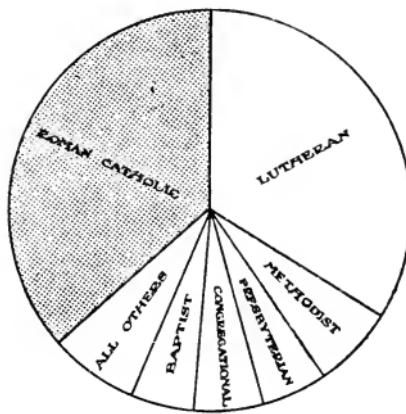
IOWA.



MINNESOTA.



WISCONSIN.



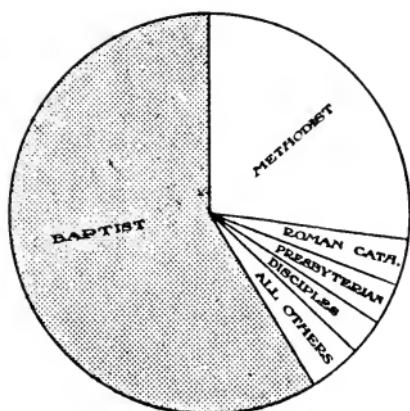
NORTH DAKOTA.

This group consists of four of the Middle Western States lying about midway between the Atlantic and Pacific coasts and including areas of farming land which attracted settlers from all parts of the world. The section is one to which the German Lutherans came in great numbers, bringing the Lutheran religion with them. It will be noted on examining the diagrams that "Episcopalians" are not sufficiently numerous to be given a sector, but the statistician has included them in "all others". The Lutheran religion is sufficiently like that of the Church in certain outward resemblances and in its sacramental system to make Lutherans understand that there is not any essential difference (from their standpoint), the loss of the Apostolic Succession by the Lutherans not being recognized by them as essential. Many Lutherans attend the services of the American Church and allow their children to be confirmed by its Bishops. Some Bishops permit Lutherans to be admitted to the status of communicants.

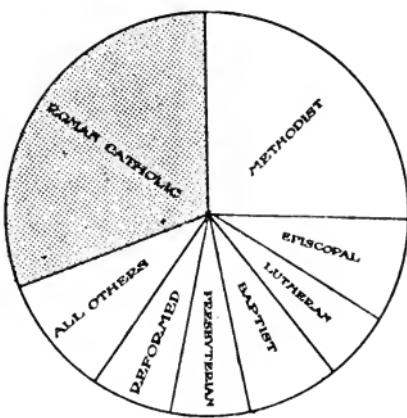
In Iowa the Methodists and Roman Catholics are of nearly equal strength, while in the other States of this group the Methodists sink to a minor place numerically. This is to be explained by the itinerant system of the Methodists in the early days of settlement by which with a small number of clergy they were able to touch a large circle of communities. The Church has learned in recent years to adopt in some measure the itinerant system, one priest often serving from three to eight stations.

The strength of the Congregationalists in this group comes through the emigration of New England Congregationalists to settle in these sections. Excepting in that way Congregationalism does not get a foothold in newly-settled areas.

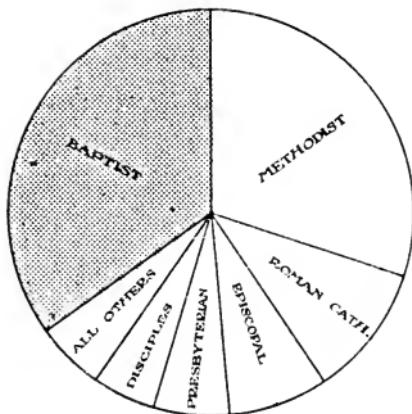
TABLE IV.



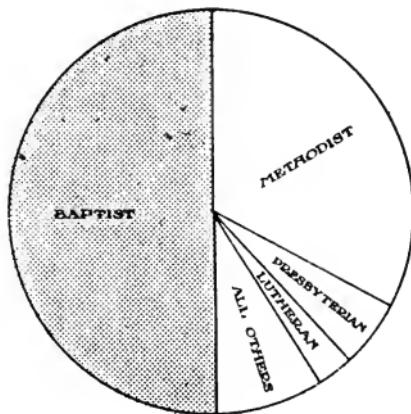
ALABAMA.



MARYLAND.



FLORIDA.



SOUTH CAROLINA.

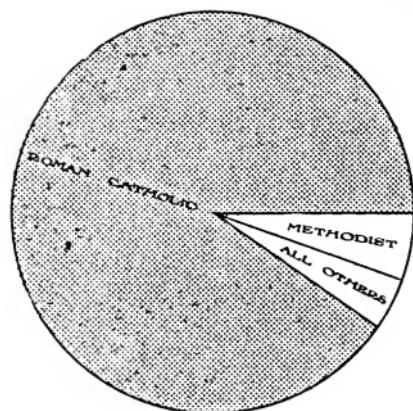
The Disciples of Christ (Campbellites)—a body which approximately equals in strength the American Episcopal Church—is purely American in origin, dating from 1804. Its primary object was Christian Unity, by working out as the leading principle, “to restore the lost unity of believers and so of the Church of Christ by a return in doctrine, ordinance, and life, to the religion definitely outlined” in the New Testament. The strength of this denomination is centred in the States of the Middle West—Illinois, Indiana, Iowa, Kentucky, Missouri, and Ohio—where it outnumbers the American Episcopal Church in a ratio of 8 to 1.

The States in Table IV are located in the South, where the African negro population is overwhelmingly large.

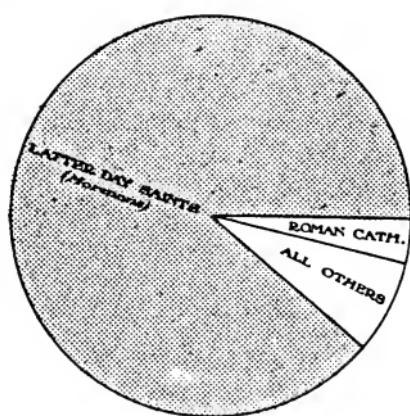
The emotional appeal of the Methodist and Baptist type of service answers to the corresponding characteristics of the coloured people. Many of the negroes in the days of slavery followed the religion of their owners who were to a considerable extent members of the Church of England or of the Roman Catholic Church. Also the ceremonial of both these latter appeals to the negro love for the sensuous.

Maryland which was the territory settled in a large section by Roman Catholics and the seat of their first Bishop also lies on the border line between North and South. Consequently a more even distribution of the leading religions is found in this State, while South Carolina, distinctively southern, has few Church people either Anglican or Roman.

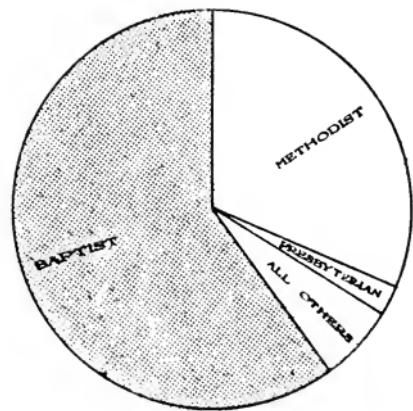
TABLE V.



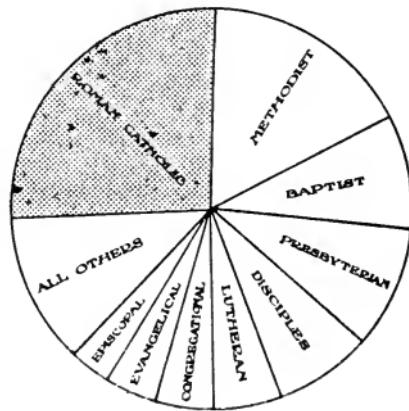
NEW MEXICO.



UTAH.



GEORGIA.



OREGON.

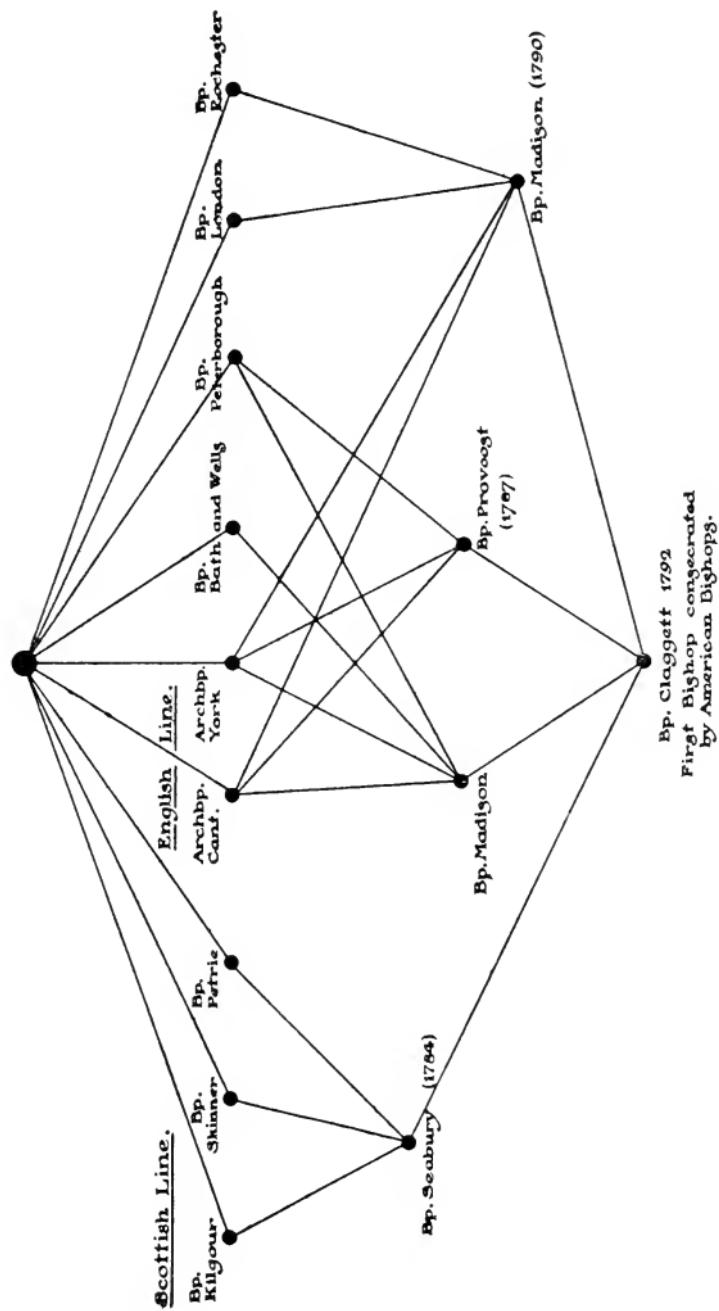
In Table V two of the States—Utah and Georgia—show a religious distribution where Catholic Churchmen, Anglican or Roman, are a negligible quantity. Utah is the stronghold of the Mormons (Latter-day Saints), Salt Lake City being their centre. The American Church is more influential in that environment than can be estimated by numbers, one of its recent Bishops having done much to get information from the Mormons which was of the nature of an *exposé* of some portions of their alleged history. But not even the Roman Catholics can make headway in proselytizing Mormons.

In Georgia, on the other hand, Roman Catholics sink to insignificance in comparison with the overwhelming strength of the Methodist and Baptist coloured African adherents.

New Mexico is located on the border line adjoining Mexico from which a large settling population has come. Mexico, being historically Roman Catholic, has affected the religious character of the State of New Mexico, with the result of eclipsing all other bodies except the Methodists.

Oregon is a State on the Pacific coast into which poured settlers from a great variety of nationalities. It exhibits a fairly even distribution of religious adherents, Roman Catholics and Methodists falling to a statistically lower point than usual.

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BISHOPS OF 17TH CENT. ENGLISH AND OTHERS.



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